

THE TRUE  
EFFIGIES,  
OR  
Portraicture

Of the chief *Philosophers, Historians,*  
*Poets, Grammarians, and*  
*Oratours.*

OR,  
A Compendious VIEW  
of each, both dignified with, and  
distinguished by, their peculiar  
CHARACTERS.

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By *Ed. Larkin, A. M.* late Fellow of  
*Kings Colledge in Cambridge,* and  
now of *Lim'sfield in Surrey* Minister.

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L O N D O N,  
Printed by *E. Cotes,* for *Henry Eversden,* and are  
to be sold at his Shop, at the *Greyhound* in  
*St. Paul's-Church yard,* 1659.

THE  
OFFICE OF THE  
SHERIFF

Office of the Sheriff  
County of ...  
State of ...

A ...  
...  
...

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ΕΙΚΩΝ ΦΙΛΟΣΟΦΩΝ:

OR, THE

Philosophers,

In their Express

IMAGES.

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By *E. Larkin*, M. A. and late Fellow  
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TO THE

Right Worshipfull

Sir WILLIAM HAWARD

OF

TANDRIDGE,  
KNIGHT;

A great Honourer of

LEARNING,  
and Learned Men.

Noble SIR,

**H**AVING considered of some  
few choice Philosophers,  
and Historians, when spare  
A 3 hours

houres were for such pleasing  
Recreations, I have here re-  
presented them in as brief Cha-  
racters as I could, onely begging  
your favourable View of them.

Sir, your high Deserts, in  
respect of your Excellent Parts,  
and your large Improvement of  
them in all Literature, together  
with that serene Candour which  
is in you to Admiration, have  
emboldned me to make these rude  
Draughts yours, and to shroud  
them under the Wings of your  
great Name.

I know I have pitcht upon,  
as a most Judicious, so, a most  
Candid Patron; And were I  
sure

---

sure to meet with as gentle a Reader, I should not then feare that black Coale, which young Writers so much dread.

Sir, your Indulgent Acceptance of this so mean a Present, will tie me to you with the strongest Cords of Observance, and force, me not only to write, but also, to shew myself ever more,

Yours, to Honour

and

Reverence You,

Edw. Larkin.



The Names of the Philosophers as  
they are handled in order.

<b>H</b> ermes,	Diogenes,
Pythagoras,	Theophrastus,
Democritus.	Seneca,
Heraclytus,	Plinius,
Socrates,	Plutarchus,
Plato,	Apollonius Tyan.
Epicurus,	Epictetus,
Zeno,	Arianus,
Chrysippus,	Plotinus,
Cleanthes.	Porphyrius,
Anaxagoras,	Maximus Tyrius,
Carneades,	Boethius,
Aristoteles,	

Whereunto are added the Characters of those two most Eminent Physitians,

**H**ippocrates.

**G**alenus.





# THE CHARACTERS

Of the chief of the

## PHILOSOPHERS.

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*Hermes, i. e. Mercurius.*



*Hermes, i. e. Mercurius*, called by *Gyraldus*, *Trismegistus*, because he was in three respects great; as a Philosopher, as a Priest, and as a King. He was esteemed as the wisest of the *Egyptians*, and is thought by learned *Suidas*, to have flourished in the World before *Pharash*: He calls him *Ter-maximum*, not upon that account as *Gyraldus* doth, but because he spake something that did intimate to him, he had some acknowledgment of the *Trinity*.

• *Lactantius* expresseth this wise Ancient in his  
Book

Book *de Ira Dei*, where he saith, *Ob virtutem multarumque artium Scientiam, Trismegistus nominatus, non modo Platone, verum etiam Pythagora, septemque illis sapientibus antiquior.* Hermes named *Trismegistus*, for his Vertue and Science of many Arts, not only more ancient then *Plato*, but *Pythagoras* also, and the seven wise Men. *Lysius* tells us, That though he was an Egyptian, and a Heathen man, *Tamen in eo multa esse mysteria & arcana nostræ legis.* Yet there are in him many mysteries and secrets of our Law. I'll let him pass with those Verses of *Joseph Scaliger*.

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*Quid vetus ejusdem  
Tyrannus aulae terque maximus Nili  
Regnator Hermes, qui logisticis punctis  
Collegit astra, calici penetratis  
Referavit adyta, venit ad Deos ipsos,  
Cælo potitus sic per astra captivo?*

---

### Pythagoras.

**P**ythagoras the Samian Philosopher, was the Son of *Mnesarchus* a Jeweller, of whom it is sayd, That in the Trojan War, his Name should be *Euphorbus*, according to that of the Poet,

---

*Trojani Tempore belli  
Panthoides Euphorbus eram.*

---

But

But being there slain, and afterwards reviving, he was called thenceforward *Pythagoras*, whence arose that mad opinion of the *Pythagorean Μετεμψύχωσις*, whereby they report, that there is a migration of Souls out of one body into another, as they suit each with other in their Constitutions and Tempers; so that according to this principle, if a man of a fierce and fiery disposition dies, then his Spirit goes into some wild and ravenous Beast, such as is the Bear, or Lyon; and so their Bodies are inform'd with an humane Soul.

Now what a *Chimera* this is, I need not stand to shew, it being in its self absurd, and monstrous unto every eye. This Philosopher is by *Justinus* in his Dialogue with *Tryphon*, joyn'd with the great *Plato*, and cal'd with him, *Vir sapiens*, & *quasi murus praesidiumque Philosophiae*. A Wise man, and as it were the Wall, and Bulwark of Philosophy. *Valerius Maximus* in his seventh Book, stiles him *perfectissimum opus sapientiae*, Wisdomes most perfect Work. And *Plutarch* tells us, That the Decrees of him, and of *Empedocles* were the only Laws of the Ancient *Gracians*.

He was against any mans eating of things, wherein there was Blood, and Life, as is expressed by the Poet in the fifteenth Book of his *Metamorphosis*. I'll conclude him with that of *Lyffius*, *Ejus singula sententiarum frustra gemmas habent*. All his Crusts of Sentences have their Jewels.

*Democritus.*

## Democritus.

**D**emocritus, Surnamed *Abderites*, and called (as *Suidas* saith) Γελάσιος, quod inania hominum studia derideret; Because he derided the vain Studies of men. *Aelianus* further calleth him Σοφίας, *Wisdom*, and πύρρολον, and πύρροδον, because he was learned in *Physicks*, *Ethicks*, *Mathematicks*, and in all other liberall Arts, and Disciplines. *Epicurus* in *Laertius*, ἀνεύκτερος, *A Censurer of toys*. Or else as *Hedrianus Jun.* would have it read, ἀμύκτερος, from the Greek word λήνη.

This Philosopher placing himself in his Garden, situate near the City Walls, did there purposely put out the sight of his Eyes, that he might be the better disposed for Contemplation. His Opinion was, That all things were made of *Atoms*, and that there were more Worlds then one. He learned *Theologie*, and *Astronomy* from the *Chaldeans*. He bought himself to great want by reason of his tedious and frequent Travaile, which he undertook for no other end but to advantage his Knowledge by them. He was the first Anotamist.

*Pliny* calls him *Virum sagacem & vite utilissimum*. He lived untill he was very Aged, as being an hundred and nine years old when he dyed. He wadded himself in supplying the necessities of other men. His Father was so rich in Substance, that it is reported of him, that he entertained

*Xerxes*

Xerxes huge and mighty numerous Host with a sumptuous Banquet.

### Heracitus.

**H**eracitus the Ephesian Philosopher had affections quite contrary to those of Democritus, for he would weep at every Object, as the other laughed: He is by Suidas call'd *Ξυλινος*, *obscure*, and *dark*, because he so clouded all his Speeches, that the best eyes, and most judicious Philosophers could very hardly discover the meaning of them.

Some say, that he never had any Master to instruct him, but that he learnt all he knew, by his own only labour and industry: however others affirm, that he was School'd both by *Xenocrates*, and *Hippasus* the *Pythagorean*. Declining in years, he fell into a Dropsie, but would not use the help of Physicians for the curing of him. At last, tumbling himself all over Head and Ears in Dung, he was torn in pieces by greedy Dogs, or as some others say, overwhelmed, and smothered in the Dirt.

Pliny says of him, that for his rigour, and inflexible roughness of nature, he was called *Ξυλινος*, a man without passion. In *Laertium* we meet with this Epigram upon him.

*Ξυλινος ὁ φιλόσοφος*  
*ὅς τ' ἐν κοπρῇ κειμένην*

*Οὐδὲν.*

He



He was fil'd by *Epicurus* *laxatus*, an *Ape*, or *Affe-*  
*ctatour*, as also *luxatus* *mero-bibus*; he said of him-  
 self, that when he was young, he knew no-  
 thing, and when he came to ripe years, he was  
 ignorant of nothing. He flourish'd in the Reign  
 of the last *Darius* the Persian; he wrote many  
 things in a Poeticall strein, and way, and is of-  
 ten times cited by the great Peripatetick *Ari-*  
*stotle*; There were four others of this Name.

### Socrates.

**S**ocrates the Athenian Philosopher was the  
 Son of *Soproniscus*, and *Phanarata*, his Father  
 being a Statuary, and his Mother a Midwife.  
 He had two Wives, whereof one was named  
*Xantippe*, a Woman of an unquiet, turbulent,  
 and restless Spirit; of whom its nois'd, that  
 whilst her labouring husband was reading of  
 his grave Lectures, and in serious conference  
 with his Disciples, she would frequently break  
 in upon them, and overturn the Tables, on pur-  
 pose to vex him; whence the good man was  
 called, as we read in *Seneca*, *Perpestitus Senex*, *per-*  
*omnia aspera jactatus*; *Inviectus tamen*.

It was his frequent saying; *Qua supra nos,*  
*nihil ad nos*. Those things which are above us,  
 are nothing to us: The Delphick Oracle spake  
 thus of him, as it is noted in *Aristophanes* his  
*Nubibus*. *Σοφός, Σοφονλός. Σοφόνος* & *Ευερινός,*

*Ανδρῶν*



Ἀνδρῶν ὃ πάντων Σωκράτης σοφώτατος. *Sophacles is wife, Euripides wifer; but of all men, Socrates is the wifest.*

Eunapius calls him Πνευματικὴ ἀγαθία σοφία, *A living Image of Wisdom.* Valerius Maximus, *Humane sapientie quasi quoddam terrestre oraculum.* As it were an earthly Oracle of humane wisdom. Heinſius, *Solem sapientie*: only Zeno of all men adventures to disparage him, in calling him, *Scurram Atticum.*

Quintilian affirms, that he was the first Philosopher that brought down Wisdom from Heaven, and placed it here on earth in the habitations of men. He learned to play upon the Harp, when he was somewhat aged, he was compelled to drink a draught of Poyſon, and so he dyed. I'll add but his Character from Maximus Tyrius: *Homo* (saies he) *& corpore purissimus, & animo optimus, & vivendi ratione perfectissimus, & in dicendo suavissimus, qui pie cum Deo, & sancte cum hominibus versabatur.* A man most pure in body, and best in mind, most perfect in his way of living, and most sweet in his expressions, one that lived piously with God, and holily with Men.

Plato

Plato.

**P**lato the Prince of the *Academick Sect*, was the Son of *Ariston*, and *Perictiona*, so cal'd (as *Appuleius* saith, *A corporis habitudine*, from the habitude of his Body; for he had broad Shoulders, whereas before, he was named *Aristoteles*. Being young, he acquired the Art of *Limning*, and spent also some time then in composing of Poems and Tragedies: when he grew in years he followed *Socrates*, from whom he suckt his Rudiments of Philosophy; wherein he so outstript all others of his time: that (as *Cicero* saith) he was accounted *Deus Philosophorum*, the God of the Philosophers, and cal'd (as in the Epigram) *Ωκυλινος*. Tully further in his Book *de Divinatione*, telleth us, That being a Child, and lying in his Cradle, a Swarm of Bees lighted upon his Lips, and thence it was answered, That he should prove the sweetest of all Oratours: His Eloquence was thus foreseen in his Infancy, and to dooth that Epigram of *Owens* relate.

*Quæ primum in labris pueri sedere Platonis,  
In Libris resident usq; Platonis aperi.*

What sayes *Antimachus* of him in *Cicero's Brutus*; *Plato unus mihi instar omnium millium*, Plato alone is so me as many thousands. *Maximus Tyrius* is bold to affirm, That Nature herself never

never saw any thing more eloquent, no, not so much as great *Homer* excepted; *Panæti* therefore stiles him the *Homer* of Philosophers: *Pliny*, *Sapientie Antistitem*, The President of Wisdome, *Salvian*, *Romanum Catonem*, The Roman *Cato*, *Et alium Italiae Socratem*; And another *Socrates* of *Italy*.

He is further compared by a Philosopher to *Moses*, and οὐδ' Μοῦσος ἀνελικζωρ, *Moses* speaking in the *Aitick* Dialect. *Lipsius* saith, That he uttered many things worthy of the Gods, and that, though he sometime spake, yet he did not think with the Multitude. He was named *Philosychus*, because he extreamly loved to feed on Figg; he lived his whole life a Batchelour, and as some say, He dyed *Morbo pediculari*, Of the lousie Disease.

### *Epicurus.*

**E***Picurus* the Head of that S. &., called the *Epicurians*, was an *Athenian* Philosopher, of whom it is reported, That he should place Mans chiefest happiness in Pleasure, yet not with *Aristippus*, in that of the Body, but in that of the Mind. *Seneca* tells us, that he did *Sanctis, & recta præcipere*, Command things holy and just, and that he did *Male audire Infamie immerito*, They further write of him, That he should deny the Divine Providence, as though

all things of the World were upheld and maintained without it : what ever these say of him, yet *Lucretius* most highly extolleth him, doubting not to affirm, That this *Epicurus* hath as far dim'd the light of other Philosophers, as the Sun doth out-shine the other Planets.

He was a man of most continent life, notwithstanding that his placing of mans chief good in Pleasure hath caused this ; that all voluptuous men are from his Name cal'd *Epicurians* : He writ very much, whereupon he is in *Diogenes Laertius* cal'd Πολυγραφος. *Suidas* saith, That he was seven years old at *Plato's* death ; and that when he was a young man, he could with much ado get out of his Bed, and that his Eyes were so weak, that he could not bear the Sun-shine.

*Timocrates* cal'd his Philosophy Νυκτεριαν, ἢ νω' μυστικὸν Γυμνασιον, A nocturnall and secret Conventicle ; he cared not for Logick, asserting that Philosophy might be comprehended in simple, and naked words.

### Zeno.

**Z**eno the Head of the Stoick Sect, was had in so great esteem and admiration with the Athenians, ( as *Laertius* hath reported ) that they would dare to commit the custody, and trust of their City Keys to him, honouring him  
moreover

moreover with a Golden Crown, and a brazen Image. This man one day hearing a Youth to prate idly and foolishly, spake thus unto him, *Ideo duas habemus aures, os autem unum, ut scilicet multa audiamus, pauca vero loquamur.* Therefore have we two Ears, and but one Mouth, that we might hear many things, and speak but few.

Cicero tells us, That this was the Philosopher which did distinguish with his hand, those two Arts of Logick, and Rhetorick, *Nam cum compresserat digitos, pugnumque fecerat, dialecticam aiebat ejusmodi esse, cum autem diduxerat, & manum dilataverat, palmæ illius similem eloquentiam esse dicebat.* When he contracted his Fingers, and clenched his hand, then it resembled Logick, but when those Fingers were spread abroad, and when he had opened his hand, then did he represent Rhetorick, or Eloquence.

Its further sayd, to his great praise, and honour, that he did *verba vertere in opera*, Even live, as he spake, there being no dis-harmony betwixt his Conversation and Doctrines. So that his Life was proposed to the Athenians, as a Pattern for them to imitate. He is stiled by a learned man *Σεινός ὁ ἐν φιλοσοφίᾳ*, A severe Philosopher, and one that uttered very sublime things. And he is called by Laertius, *Ægyptius palmer*; for the tanness and procerity of his lean, and slender Body.



## Chrysippus.

**C**hrysippus the Son of Apollonius, or as others will have it, Apollonides, and the Disciple of Zeno, was an eminent Stoick: His Opinions were repugnant to many of his Contemporaries; He was so excellent a Logician, that it was an ordinary expression in the World concerning him; That if there were any use of Logick amongst the Gods, they then used none other then that of Chrysippus.

He is called by Carneades,  $\chi\rho\upsilon\psi\iota\pi\pi\alpha\theta$ , for the smallness of his Body, who speaks further in the praise of him: *Nisi Chrysippus esset, ego non essem*, Unless Chrysippus had been, I had not been. Heinsius calls him very wittily *Retiarium Chrysippum*, As if like to a Net, he was apt to catch all men; for his voluminousness, and multitude of Books, he was thought to emulate Epicurus, and therefore was well named by Carneades, *Librorum ejus parasitus*, His Books parasite.

I meet not with any contemptuous or scornfull affront put on him, but only with one from Zeno, who playing upon his Name, very disdainfully cal'd him *Chesippum*, which word is derived from the Greek term  $\chi\acute{\epsilon}\zeta\omega$ , and signifies an immodest Act, *Cacare*. Laertius says of him, How that next to Cleanthes, he was the principall Member of the Stoick School.

Cleanthes



## Cleanthes.

**C**leanthes a Stoick Philosopher, was the Disciple of Grates, and Successor to Zeno, whose Philosophy he ever adhered to, and propagated it to all, that he could converse with. *Suidas* saith of him, that he was so φιλόπονός, Such a great Pains-taker, that he attained the name of another Hercules.

Being very poor, and not able to supply himself with dayly Food, he would suffer his Labour to be hired all Night, and to be used in drawing of water, and when the day was come, he would spend the greatest part of that either in his private Studies, or in Conferences with Disciples: yet because he wrought so hard when he came to his handy Labour, therefore instead of *Cleanthes*, they would very often call him *Phreantbes*, which being interpreted, (says *Laertius*) signifies one that is an Emptier of Wells.

*Cicero* calls him notwithstanding, *Stoicum majorum Gentium, & Zenonis auditorem*, A Stoick of the highest Rank, and the Auditor of Zeno. He was so poor, that when he was the Schollar of the forementioned Zeno, not being able to buy Paper for his own use, he would write the Instructions which he received from his Master, in Shells, and Bones.

*Anaxagoras.*

**A** *Anaxagoras* the Disciple of *Mileſius*, and the Son of *Hegſibulus*, was called (as *Plutarch* ſayes) *Nũs*, becauſe he aſſerted that *ũn* and *vũs*, *Matter*, and *Mind*, were the Maintainers, and Preservers of all things. *Suidas* reports, that he was very rich, but left all his Lands to be devoured by Cattell, whence *Apollonius Tyaneus* took occasion to ſay handſomly, *Anaxagoram potius ovibus, quam hominibus philoſophatum fuiſſe*. That *Anaxagoras* rather philoſophiz'd to Sheep then Men. At length, the queſtion being asked him by his Friends, why he took no more care of his Country, He forthwith ſtretching forth his Arm to Heaven-ward, raplyed (as it is in *Laertius*) *Patriam eam eſſe*, That that was his Country: At laſt returning home, and finding every thing out of order, his Lands unmanur'd, and untill'd, and his Houſes ruined, he brake out into theſe, or ſuch like words, *Non eſſem ego ſalvus, niſi iſte periſſent*. I had not been aſe, if they had not periſhed.

This Philoſopher was the fiſt man that found out the Lunary Eccliſe (as *Platarch* aſſirms in the life of *Nicias*) for *Nicias* his Soldiers at the fight of one, were therewith all terrified, and looked upon it, as a Sign of the Gods diſpleaſure, not knowing that there was a naturall cauſe of it.

*Laertius*

Laertius also writes, that he was the first too that undertook to publish to the World the Works he had composed. It was his opinion of God, That he was *Infinite mens, quæ per seipsam movetur*, as Polydore Virgil hath recorded it, Cicero hath stiled him, *Virum summum in maximarum rerum scientia*, A man most eminently knowing in the most transcendent things.

### Carneades Cyrenæus.

**C**arneades Cyrenæus called by Suidas, *Novæ Academiæ Autor*, The Author of a new Academy, was a great Admirer of the *Chrysippean* Philosophy, and opponent to the Principles of the *Stoick Zeno*: They say, that he made use of the Art of Memory.

Cicero, Gellius, and Quintilian write, that he was sent with others in an Embassie, by the men of Athens to Rome, but as soon as Cato had espied him, he informed the Senate, that he was a very dangerous man, and that it concerned them to be wary of dealing with him, lest his eloquent and winning Tongue should so master them, as to make them grant whatsoever he demanded.

Tully extolls the Abilities of this man, in this following Character; *Carneadis vis incredibilis illa dicendi, & varietas perquam esset optanda*

nobis qui nullam unquam in illis suis disputationibus rem defendit, quam non probavit, nullam oppugnavit, quam non evertit; How well were it to be wished, that we had that incredible faculty of Carneades his Eloquence, who never undertook a Cause, but did maintaine, never impugned one, but over-threw it. Whence it was, sayes Cicero, that it was called *Via Carneadea aut Aristotelia*: Either a Carneadean, or Aristotelian Ability.

*Valerius Maximus* calls him *Laboriosum sapientie militem*, Wisdomes laborious and painfull Soldier: and if *Pliny* may be thought worthy of Credit; It was the *Censor Catoes* opinion, and saying, That it was a very difficult thing to discern the truth, when this Philosopher was disputing. He lived ninety yeares, and as the forementioned Historian saith of him; *Idem illi vivendi, ac Philosophandi finis fuit.*

### *Aristoteles.*

**A**ristoteles the Stagyrite, the Son of *Nicomachus* was the Master of great *Alexander* of *Macedon*, whose Works were had in that reverence with *Cosroes* the King of the *Persians*, that he had gotten them all by heart. He was *Plato's* Auditor at *Athens* for the space of ten years, and so profited in the Study of Philosophy, that one would think, the Characters which the Learned afforded him, are Hyperbolicall,

licall, and yet some there be, that think, that they do not transcend the mans merit.

Cicero calls him, *Aureum eloquentie flumen*, A golden River of Eloquence. Plutarch, *Virum eloquentissimum, & peritum flecendi animos quaquavellet*, A man most eloquent and skilfull to incline, and draw mens Minds whithersoever he pleased.

Averroes informs us, that he invented three of the Sciences, *Logicam, Naturalem, & Divinam*, and in another place the same Author sayes, *Aristoteles est regula, & exemplar, quod natura invenit ad demonstrandam ultimam perfectionem humanam*; Aristotle is that Rule, and Sample which Nature hath found out to demonstrate mans ultimate Perfection.

He is called by Suidas *Τῆς φύσεως γερμιατὴς* Natures Scribe: and in the Greek Anthology, *Ζωφίης πατὴρ*; To Arnobius, he is *Pater peripateticorum*, The Father of Peripateticks. To Julius Scaliger, *Summus ac primus omnium scientiarum dictator*, The chief and prime Dictator of all Sciences. And as the same Author further speaketh, *Neque ipso, Pindaro minor*, neither inferiour to Pindar himself. Lastly, He is to Lipsius, *Summus rerum omnium Judex*, The chief Judge of all matters.

It is noys'd, that he withstood the learnedest of men, divine Plato, whence *Ælian* takes an occasion to bring in great Plato, calling his Schollar most unthankfull, who like a wanton Calf filled with the Mothers Milk, lifts up its Heel



Heel against its own Damme. He died in the sixty eighth of his Age, in the same yeare as did *Demosthenes*.

### *Diogenes Synopenfis.*

**D***iogenes Synopenfis*, the Disciple of the Philosopher *Antisthenes*, who would have him to be his Master, even against his will, for when he refused to take upon him the charge of Schollars, *Diogenes* would not be put off, nor recede from him; and when he threatned to strike him with his Staff, the Cynick most willingly submitted his Pate to it, saying withall, *Nullus tam dirus baculus est, qui me a tuo possit obsequio seperare.* There is no stick so hard, as to be able to seperate me from your Service.

He was familiarly and frequently called *Xύων*, a Dog, and being demanded, why he was so named, his answer was to this purpose, *Quod iis blandior, qui dant, in eos vero qui non dant, oblatro, malos autem mordeo;* Because I flatter and fawn on those which give, and bark at such as give not; and for the wicked ones I bite them. So that that Verse which the Poet *Horace* applies to sordid *Avidienus*, may very well suit with this *Diogenes*.

*Cui Canis ex vero ductum cognomen adheret.*

For



For as it is in *Diogenes Laertius*,

ὁ δὲ δαίμων  
*Diogenes* ζῆτος γένεσθαι ἑαυτὸν τε  
 χεῖρ.

*Suidas* saith, That this Philosopher was eminent for his Valour, and Courage, as others were for other Vertues. *Xenocrates* for mildness, *Theophrastus* for Gravity, *Zeno* for Austerity, and *Plato* for Majesty : The latter of which called this *Diogenes* *Σωκράτης ἀνυπόκριτος*, Distracted *Socrates*.

Being Courted once by Great *Alexander*, and desired to ask of him any thing he liked. In answer, He wished, that the King would not take that from him, which he could not give him. *Alexander* being so great a Potentate, wondered greatly what that might be, and forthwith he understood that it was the comfort of the Sun-beans, for indeed the King stood betwixt him and the Sun.

*Theophrastus*

## Theophrastus.

**T**heophrastus, a Philosopher of the City *Eresse*, whence called *Eresseus*, was the Disciple of great *Aristotle*, who departing from his School to *Chalcis*, left this man behind to be his Successor.

*Suidas* saith, that at the beginning, his Name was *Tyrtamus*, but afterwards he was called by *Aristotle*, *Euphrastus*, and at length by some others *Theophrastus*; his Philosophy indeed being Heavenly and Divine; It was a familiar speech of his, that a learned man could never be *Amicorum inops*, Without Friends: the same, *Seneca* hath delivered of the wise man. They say, that he had two thousand Schollars, the like not being affirmed of any Philosopher, either before, or after him.

*Casaubon* saith of him, That he was, *Vir dignissimus qui eo seculo viveret, quod tulit Socratem, vidit Platonem, Aristotelem generi humano dedit, Triumviros constituenda philosophia divinitus sine dubio excitatos*: A man most worthy to live in that Age, that brought *Socrates* into the World; Saw *Plato*, and gave *Aristotle* to Mankind, the *Triumviri* that were raised by Divine Providence, for the constitution of Philosophy.

Therefore he saith further of him, Seeing he was, as it were, bred in the very Bosome of those, It is no wonder, if he arrived to that depth

deft of Learning, and vein of Eloquence, that nothing could feem to proceed from him, which was not every way thought perfect by all that were ftudious of Wifdom.

He is ftiled by *Scaliger* in his *Poetices*, *Divina vir eloquentia*, A man of divine Eloquence: and by *Aeglius*, *Suavitate homo infigni, lingua, pariter ac vita*; One, both for Tongue, and Life, of eminent Sweetnefs: *Plutarch* affirms, how that the Roman Orator *M. Tullius* was wont to call him his *Delicia*; his Works are commemorated by *Diogenes*: He died very aged.

### *Lucius Annaeus Seneca.*

**L***ucius Annaeus Seneca*, of *Corduba* in *Spain*, was a *Stoick* Philosopher; and the Master of *Domitius Nero*, by whom he was very ill recompens'd for all his Learned and good Inftitutions; for that fame Monster of men compelled him to open his own Veins, and to let out his own blood, and that only out of a fufpicion, that he had been one of *Pifo's* Conſpiracy.

He was called as *Gyraldus* well obſerves, *Moralis*, The Moralift, whom *Fabius* in his tenth Book ſtiles *Egregium vitiorum infeſtatore*, An eminent Scourger of the Vices: *Quamvis in philoſophia parum diligentem*, Although not ſo diligent in his Philoſophy, as the ſame Author there

there notes : Bat *Pontanus* in his Observations upon *Macrobius* his *Saturnals*, names him *Romana philosophiae Syrenem*, The Syren of the Latine Philosophy. And *Lipsius*, *Magnum inter magnos virum, & sapientiae fontem* : Great amongst the great ones, and the Fountain of Wisdome : He further calls him an Author amongst all others most praise worthy, and for the Study of Ver-  
*tue* almost a *Christian*; his matter was so sweet to him, that he could not chuse but break thus out. *Pura, & caelo digna mens, & ad caelum alios subducens*. O pure Mind, and worthy of Heaven and drawing others to Heaven. *Erasmus* could say this also of the man, *Si legas illum ut paganum, scripsit Christiane, si ut christianum, scripsit paganice*. If thou readeest him as a Pagan, he writ like a Christian : If thou readeest him as a Christian, he writ like a Pagan.

*Cassius* his Judgment of him was, That he had not his equall for Wit, and that he is rather to be admired, then commended. They say, that *Quintillian* and *Agellius* did for something or other dislike of him : but learned *Lipsius* sheweth that they did it without a cause, so that he concludes thus of him; *Soli Caligulae, cui nihil boni placere poterat, displicuit* : He was displeasing only to *Caligula*, whom no good thing could ever please. Those Fathers, *Tertullian*, *Augustine*, and *Jerome* speak very honourably of the man.

*Plinius*

## Plinius Secundus.

**P**linius Secundus of Verona, flourished when Vespasian was Emperour, to whose state affaires he was very serviceable, as appears by Suetonius, who in these following words applauds his Faithfulness; *Equestribus militiis industrie functus, procuraciones quoque splendidissimas atque continuas summa Integritate administravit, & tamen liberalibus studiis tantam operam dedit, ut non temere quis plura in otio scripserit.*

His Life was very diligently written by his Grandson Cecilius, whose Epistles we have now extant with a Panegyrick, in honour of Trajanus. But as for this man, his chiefest work, is his naturall History; upon the account whereof, we have him filed by one of the Learned, *Nature Bibliothecarian*; in which Work of his *Cassinus* takes notice of some disparity, for sayes he in the third Book, *de Eloquentia*, Plinius non ubique sui similis, pleraque enim acute scripsit, nonnulla neglecta & inculta: Pliny is not every where like himself, many things he hath writ acutely, others with more neglect, and with less Ornament.

However there are others of the Learned, who highly extoll him, as *Heinsius*; *Jam de Caio Plinio quid dicam? qui naturam universam & utrumque mundum plane inusitata ante ceteris audacia, paucis voluminibus inclusit: qui imperio Romano,*



cui universus terræ orbis concessisset, cælum quoque adjecit. Now what shall I say of *Caius Plinius*? who included the whole Universe in a few Volumes, a boldness that others before him did not dare to shew; who added Heaven also to the Roman Empire, to which the whole World had before submitted.

His Grandson in one of his Epistles attributes to him, *Acre Ingenium, Incredibile studium, & summam vigilantiam*, A quick Wit, an incredible studiousness, and a wonderfull Vigilancy. *Dempster* the *Grammariam* heaps upon him many worthy Epethites. *Scriptor diligentissimus, eloquentissimus, veracissimus, incomparabilis, unus omnium Instar*. A Writer most diligent, most eloquent, most true, incomparable, and one in esteem that is worth all. He is said to have been consumed in the flames that issued out of the Mountain *Vesuvius*, whilst too carelessly he was enquiring into, and seeking out the causes of it.

### Plutarchus.

**P**lutarchus of Chæronea in Bæotia, called by *Eunapius*, *Θεωπρότος Πλάταρχος*, divine *Plutarch*. As also, *φιλοσοφίας ἀπάσης ἀφορδὶς καὶ λυγρῆς*. The Venus and Harp of all Philosophy. He was in great repute, when *Trojanus*, and *Adrian* were Emperours. *Snidas* saith, That he was honoured

red with Consular Titles and Dignities by the former of the two Princes, and that he was sent by him into *Illyria* with very great Authority, the Magistrates being there required not to act or determine any thing without Commission from their Deputy.

*Heinsius* in one of his Orations styles him, *Compendium eruditionis, Prudentiae Thesaurum, Antiquitatum utriusque generis, Quendam Delium Apollinem*. An Epitome of Learning, a Treasury of Prudence, and for Antiquities of either kind a certain *Delius Apollo*. *Lipsius* calls him, *Melioris omnino, quam acutiorem Doctorem*. Rather a better, then more acute Doctor.

*Frisianus* did so admire his Works, that it was his Judgment of them; that in Case all other Authors were lost, yet they might be repaired, and made good again by these Writings of *Plutarch*.

Let him pass with his Encomium from *Rodinus*. *Est in eo, quod miremur, liberum de te quoque iudicium ut non tam Historicus, quam principum Censor esse videatur; sic tamen existimo, si quis Idoneus est earum rerum arbiter, aut Plutarchum esse, aut neminem, quia enim tantam sapientiam latere potest.* There is that in him, we may admire, a free Judgment in every matter, that he seemt not so much to be an Historian as a Censurer of Princes; so then I think, if there be any fit Arbiter, or Judge of those things, its either *Plutarch*, or no man, for what is, there in the World,

World, that can be concealed and hid from so transcendent Prudence and Wisdom.

### Apollonius Tyaneus.

**A** Pollonius Tyaneus, a Pythagorean Philosopher, styled by *Vopiscus*, *Celeberrime fama, nobilissimisque vir*, A man of most transcendent Fame, and Authority, as also by the same Author, *Sacculus verus Domini, pro numine frequentandus*. A true Friend of the Gods, and so to be honoured as Deity, had his life written by *Philostratus*, and before him, by one *Damis* the sole Companion of his tedious Travels.

*Sidonius* in his Epistle extols him, as a man that was endued with all Vertues; *erat enim scientie, continens pecunie, inter epulas abstemijs, in preparatis lineatus, inter alabastra censorius*. He was desirous of Science, continent of money, in Banquets abstemious, amidst purpled On mean habited, and among the Alabastred censorious.

This man being at *Ephesus* in that very hour that the Emperour *Domitian* was murdered. As he was disputing in a Throng of people, on a sudden, he cast his Eyes downward, and became mute; but presently he burst out into these, or the like words, *Ecce Stephane pulchre, percutere peccatorem, pulsasti, subvertisti, & interfecisti*.

Alluding

Alluding therein to the ruine and destruction of that cruell and bloody Emperour.

This man hath excellent Characters given him by the learned. *Paulinus*, sayes of him, *Quod invenit ubique, quod disceret, & semper proficeret*, That he every where met with something that he might learn, and that he alwaies profited. *Crispian* affirms, that the *Criticks* called him *Ανίστητορ*, Faultless and Inculpable, in whome indeed there appeared more of Care, then Wit.

*Eusebius* speaks him to have been as it were of a middle Nature betwixt the Gods and Mortals. *Justinus Martyr* notes him to have been *Πάντα ούκ ανηλεος & ανηλεος* scientissimum, eoque *supenda mirabilitatis effectorem celeberrimum*. *Suidas* preferred him before *Simonides* for strength of Memory, calling him *Vtrum admirandum ac divinum*. *Celsus Rhodiginus* sayes, that he was skilfull in the understanding of the Beasts Language; it was his daily wish and prayer unto his Gods, that he might know the good ones, and avoid the evill.

**Epicetus**



## Epictetus.

**E** *Epictetus* a Stoick Philosopher of *Hieropolis* in *Phrygia*, who going from thence to *Rome*, bound himself in Service to *Epaphroditus*, one of *Nero's*, principal Life-guard, and there lived untill the Reign of *Domitian*, whose Mis-government, when he could not well digest, he left the City, and return'd again to *Hieropolis*: he fell lame by a Distillation, which had gotten into one of his Legs, and that lameness is intimated in this following Epigram, being of his Composing.

Δῖλ' Ἐπικτῆτος ἑὸν ἑσόμενον,  
 καὶ κοῦμ' ὁρᾶν ἐπ' αὐτῷ.  
 Καὶ μὴ τίς ἴσῃ καὶ φίλῳ  
 ἀδιδάκτοι.

*Lipsius* calls him *Philosophum optimi sensus*, A Philosopher of the best sense: and in another place, *Virum totum a se, & a Deo, nihil a Fortuna*. A man wholly of himself, and of God, having nothing as from Fortune. *Lucian* tells us in one of his Dialogues, That one gave three thousand Drachmaes for this mans earthen Candlestick, or Lanthorn, hoping that if he might but read by that at Night, he might attain to *Epictetus* Wisdome, and be like that excellent old man.

This



This Philosopher was had in high esteem with the two *Antonies*; his *Enchiridion* was writ in Greek, but afterwards Latiniz'd by *Angelus Politianus*. The Criticks have spoken very highly in the praises of it: What saith *Lipsius*? *Enchiridion sane egregium, & Stoicæ philosophiæ velut anima*, His *Enchiridion* is truly admirable, and as it were, the very Soul of the Stoick Philosophy.

Another saies, that its a Book, more heavy for weight, then great for Bulk, daily to be embrac'd, and kiss'd, and never to be out of mens hands. I'll end him, with that of *Dempster*, *Epieteti Enchiridion moribus utile, dissertationis graves, prudentiæ plenæ*; *Epietetus* his *Enchiridion* is profitable for manners, his *Disputations* grave, full of prudence.

### Arianus.

**A**rianus of *Nicomedia* the Disciple of *Epietetus*, fir-named Νεῦ Ζενοφῶν, The new *Zenophon*, or *Zenophon* the Junior; because he set forth the *Dissertations* of *Epietetus*, as the other had done of *Cyrus*. *Suidas* saith, That he lived at *Rome*, in the Raigns of *Adrian*, and *Marcus Antoninus* then Emperours, by whom he was promoted to *Consular Honours* for his excellent *Erudition*, as is reported by *Heliconius*.

*Lipsius* saies, That he had *Epicetus* his Discourses, *In via, Domo, Schola*, In his Way, House, School, as being never out of his Hands, and Mouth, and Heart. *Rodinus* styles him, *Virum summo ingenio, summaque doctrina preditum*, A man endued with an admirable Wit, and with very great Learning, as indeed appears by those his Commentaries upon the Renowned *Epicetus*.

*Vossius* admiring the sweetness of his Tongue, doth also call him *Alterum Zenophonta*, Another *Zenophon*: for he writ History as well as Philosophy, having described the Warlike Feats, and Martiall Affairs of Great *Alexander*, whereupon he is called by *Cælius Rhodiginus*, *Historicus φιλαλιδης*, A truth-loving Historian. There is a certain Grammarian that chargeth him with Arrogancy, as one that gloried mightily in his own Writings, and that would be accounted among the Greek Historians, as was Great *Alexander* amongst the Martial Captains: There was another of the Name, a Poet, with whose Verses, *Suetonius* writes, that *Tiberius Cæsar* was extreemly well delighted and pleased.

*Plotinus*

## Plotinus.

**P**lotinus named *Lycopolita* by learned *Suidas*, as being an Egyptian, and an Inhabitant of the City *Lycus*, who (as the same Author relates it) was *E Bajulo philosophus*. He was the Scholar or Disciple of *Ammonius*, and the Master of *Porphyrius*: He was a man of a spare and lean body, subject unto many Corporal Infirmities, and among the rest, to the Falling-sickness.

He lived in the Reigns of *Galenus*, *Tacitus*, and *Probus* the Roman Emperours; *Eunapius* who writ the Lives of the Sophisters, calls him *Magnum Plotinum*, The great Plotinus. *Theodoret*, one of the Greek Fathers saith, That he was *Origenis Auditor*, One of *Origen's* Auditors; and he affirms moreover, that he well understood the Traditions of the *Rabbins*.

The forementioned *Eunapius* further testifieth that this mans Speech was so obscure, and *Ænigmaticall*, *Quod a populari capite disjunctor videbatur*; That it seemed to be much separated from, and far above the popular Capacity.

*Lipsius* in the fourth Century of his *Miscellanies*, styles him *Virum sapientia inchoytm*, A man famous for his Wisdomes.

## Porphyrius.

**P**orphyrius a Philosopher of Tyre, the chiefe City of the ancient Phœnicians, was at the beginnig called by the name of Malchus, which in the Syrian Language signifieth King: whereupon *Suidas* saith, that his Name was *Basilus*. However he was called by his worthy and learned Master *Longinus*, by the name of *Porphyrius*, and that from the Purple in his Garment, which is indeed an Ensigne of Majesty.

This man taking his leave of *Longinus*, travelled to *Rome*, and there heard the Philosopher *Plotinus*, where for his Companions, and Condisciples, he had those two men of Fame, *Origen*, and *Amelius*.

This Author doth seem in his Works to have delivered Contradictions; but the cause hereof, is thought to be his small Retraction, as rejecting in the end those Principles, which he did at the beginning close with: In some of his Writings, he endeavours to cleer, that both *Plato*, and *Aristotle* were of one, and the same Sect. He writ against the *Christians*; as for the time he lived in, it was in the Reign of *Aurelian*, and he continued to *Tacitus*, and *Probus*.

*Suidas*

*Suidas* in honour of his great Learning, gives him this ensuing Character ;  
 φιλοσοφίας πάντων εἰς ἐν ἑνὶ ἀνθρώπῳ. A man that formed and expressed all kinds of Philosophy. And againe,

Παντομύτης (τι) πρὸς ἀπαντα ἀετῶν. One promiscuously rowled in every Vertue.

*Nicephorus* in his tenth Book, speaks him an Apostate from the Christian Faith, and that *Libanius* the Sophister should account of him as it were a God ; *Nazianzen* also informes us, That *Julian* did glory in his fabulous Lyes, as though they had been the very Oracles of God. He fell sick once at *Lybbeum* in *Sicilie*, but recovering of that distemper, he died afterwards at *Rome*.

### *Maximus Tyrius.*

**M***aximus Tyrius* a *Platonick* Philosopher, called by *Heinsius* in his Epistle Dedicatory before *Horace*, *Vir magnus & Terrarum Domini præceptor*, A great man, and Tutor to the Emperour ; for by *Terrarum Domini* is to be understood *Marcus Antoninus* then Reigning : what this man disputed in the Greek Tongue at *Rome*, was afterwards Latiniz'd, or made Roman by learned *Heinsius*, who gives all his learned Disputations this excellent Eulogy.

Disputat

*Heinsius*



*Hujus viri disputationes, quæ ad nostram pervenerunt ætatem, tales sunt, ut unum quidem si excipias Platonem, nemini dicendi venustate, pariter ac sapientia concedant, neque quisquam hodie legatur, qui tam accurate, ac feliciter indolem ac genium musæ expresserit Platonicæ. The Disputes of this man which are come to our Age, are such, that if you do but except that one man Plato, they shall be inferiour to none in sweetness of Speech and wisdom. Neither can any one be now read, that hath so accurately, and happily expressed the Wit, Spirit, and Genius of the Platonick Muse.*

No wonder therefore if *Casaubonus* styles him *Platoniorum mellitissimum*, The sweetest of Platonicks. Whereunto also that description, that *Heinsius* hath made of him, doth very well accord. *Scriptor ex Academia, Sapiens, Amenus, Floridus, Facundus, & qui ubique patrem suum refert Platonem.* An Academick Writer, Wise, Pleasant, Florid, Eloquent, and one that every where expresseth his Father Plato.

### Severinus Boethius.

**S***everinus Boethius*, a man of Consular degree, and an excellent *Aristotelian*, whence *Barthius* could say, That scarce any Writer was so commendable in the Schools as he, because he Latiniz'd

Latiniz'd so well *Aristotles* Doctrine of Disputing.

*Scaliger* tells us, that *Valla* commended this *Boethius*, and this *Boethius Valla*: *Valla docet Boethium latine loqui, et Vallam Boethius bene sapere.* This Philosopher was so good a Speaker, that a Critick could say of him, *Quod fere Romanis sermonis apud illum fere solum remansit.* That the River of the Roman Tongue almost remained alone with him.

He was banished by *Theodericus*, when *Zeno* was Emperour, and afterwards Imprisoned, and last of all put to death with his Father-in-Law *Symmachus* one of the Senators, and all for suspicion of a Conspiracy for liberty.

*Angelus Politianus* extols him as a man eminent in all Sciences: *Quis Boetio vel in dialecticis acutior? vel subtilior in Mathematicis? vel in philosophia locupletior? vel in Theologia Sublimior?* Who more acute then *Boetius* in Logicks? or more subtle in Mathematicks, or richer in Philosophy? or more sublime in Divinity.

And to all this I'll but add one thing more from *Cassar Barthius*, and it relates to this Author, *Ejus Ingenium neque ante se multos, neque post se aliquem toto Romani imperii tempore habuit simile.* His Wit had not many before him, nor any after like unto him, in all the time of the Roman Empire.

THE

T H B  
C H A R A C T E R S

Of those two excellent *Physitians*,  
*H I P P O C R A T E S*,  
A N D  
*G A L E N U S*.

**H***Ippocrates* Cons the Son of *Heraclidas*, and the Auditor of *Democrates*, was for his knowledge in *Physick* far prefer'd before his own Grandfather an eminent Doctor, and of his own name; for *Suidas* gives him this honourable Encomium; Ἀσὴς καὶ φῶς τὸ βιωβλεπόμενον ἰατρικῆς. The Star and Light of *Physick*, which is most profitable for life. He was of great Repute with all that had ever heard of him.

*Artaxerxes* (as *Suidas* relates it) that mighty Emperour of the *Persians* did sollicite for, and woo his company by magnificent Largeſſes, and most high Advancements, as esteeming his presence equall almost to the Wealth of his whole Empire.

*Cornelius*

Cornelius Celsus calls him *Medicina parentem virumque arte & Facundia insignem*, The Parent of Medicine, and a man famous for his Art and Eloquence, he is stiled by *Agellius*, *Divina vir scientia*, A man of Divine Knowledge: By *Seneca*, *Maximus medicorum & hujus scientie conditor*, The greatest of Physicians, and the Creator as it were of this Science.

*Macrobius* speaking also of him, hath this very passage, *Hippocratis proprium, ne fallere, aut falli sciat*, 'Tis proper to *Hippocrates*, not to know, either to deceive, or to be deceived. There is an handsome Epigram in the Greek Anthology, and it runneth thus.

Ἰατρονομὸς οὐδ' ὡς μὲν  
 ἔστιν ἡ δόξα, καὶ ὡς  
 ἔστιν ἡ πραγματικὴ  
 αἰσθάνεται.

*Cicero* saith this of him, That he thought more sick and languishing persons were recovered by this *Hippocrates*, then were by *Æsculapius*: He let him go, but with a word from *Heinsius*, *Quid cum solo conferendum Hippocrate ulla vidit ætas*. What hath any Age seen worthy to be compared with *Hippocrates*. There were more of the Name, one a Soldier mentioned by *Thucydides*. Another a Mathematician, spoken of by learned *Plutarch*.

*Galenus*

## Galenus.

**G**alenus was of Pergamus, the Son of Nicon, that famous Geometrician and Architect. He is called by Calius Rhodiginus, a Philosopher, as well as a Physician, who further saith of him, That in the common rumour and Fame of the World, he through his wonderfull Temperance, and Sobriety, prolonged his life to an hundred and forty years, and that he breathed alwaies Odoriferously. Whence, saith Rhodiginus, it became a Proverb, *Vt Galeni valetudinem dicamus pro ea, quæ ultra humanum captum nimis sit prospera, nimisque inoffensa*. That we say, Galens Healthiness, for that, which is too prosperous, and too inoffensive beyond the naturall Capacity of men.

He flourished in the Reigns of Marcus, and Commodus; as he compiled much in Physick, so he writ also much in Philosophy, Rhetorick, and Grammar. The Learned have afforded him many eminent Eulogiums. By Diaconus, he is stiled, *Medicus optimus*, The best Physician, by Casaubon, *Criticorum non minus, quam medicorum princeps*, No less the Chief of Criticks, then of Physicians: By Dempster, *Medicorum, ex primo primus*.

But of all others, Heinsius is most high upon his Merit, who calls him, and that without flattery, *Mare eruditionis, Oceanum disciplinæ*,



rum, *Omnium Ingenuarum artium promum, condum, & quasi quandam Bibliothecam*; A Sea of Learning, an Ocan of Disciplines, a Butler or Drawer out of all ingenious Arts, and as it were a certaine Library; He Composed a *Dictionary* in an *Alphabetick* way, upon the Learned Works of *Hippocrates*; How, and where he died, I certainly read not.

T H O S

from Christian legends, and from the  
 first pagan legends; as a set of I. legends  
 up to the Christian legends; a Bridge or Pathway  
 to all legends; and as it were a bridge  
 to all legends; the Composed a History in an Al-  
 phabetic way, upon the Letter W, of the  
 letters; Now, and where he died, I certainly  
 read not

T H O S

ΤΥΠΟΣ ΙΣΤΟΡΙΩΝ,

OR, THE  
HISTORIANS

In their proportionable

LINEAMENTS.

---



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L O N D O N,

Printed by E.C. for *Henry Eversden*,  
at the *Grey-hound* in *S. Pauls*  
Church-yard, 1659.

THE NEW YORK

OR THE

STORY OF THE

IN THE PROPORTIONABLE

LINEAR



L. O. N. D. O. N.

Printed by A. C. for the  
at the Corporation of  
Church-yard



THESE ARE THE  
 NAMES  
 Of some of the chief  
 HISTORIANS,

As they are handled in Order.

**T** *Hucidides,*  
*Zenophon,*  
*Polybius,*  
*Herodotus,*  
*Dyonysius Halicarnassius,*  
*Caius Julius Caesar,*  
*Velleius Paterculus,*  
*Diodorus Siculus,*

D 2

*Crispus*



*Crispus Salustius,*

*Titus Livius,*

*Valerius Maximus,*

*Quintus Curtius.*

*Cornelius Tacitus,*

*Lucius Annaeus Florus,*

*Josephus,*

*Suetonius Tranquillus,*

*Junianus Justinus,*

*Pausanias,*

*Herodianus,*

*Procopius,*

*Ammianus Marcellinus,*

**THE**



THE  
CHARACTERS

Of some of the chief of the  
HISTORIANS.

*Thucidides.*

**T**HUCIDIDES an Historian of Athens, was the Son of Olorus, who flourished in the time of the Peloponesian War, which he undertook to write, and perform'd it most accurately; for having hired both sides with pieces of Silver, to inform him with the most true intelligence, he was thereby enabled to deliver his Narration incorrupt, and impartiall: he learnt Philosophy of *Anaxagoras*, and Rhetorick of *Antiphon*; *Demosthenes* was so transported with his History, that transcribing it very often, he at length had it by heart.

Quintillian compares him with *Herodotus*, and *Cicero* prefers him to all others, him onely excepted: he is called *ἡμέτερος ἀστὴρ*, *The Star of Rhetorick*; and is equalled on that account, to *Demosthenes*, and *Aristides*. *Lipsius* in his *Polyticks* affords him this following Character; *Res nec multas, nec magnas nimis scripsit, sed palmam fortasse præripit omnibus, qui multas ac magnas*. He writ neither very many, nor great matters, however he is advanced above those that wrote both many and great. *Gregory Nazianzen* could not contain himself from breaking forth into this praise; *Quis mihi Herodoti ac Thucydidi orium linguamque suppeditabit?* Who will supply me with the *Leasure* and *Language* of *Herodotus*, and *Thucydides*?

*Vossius* gives him *Tergeminam gloriam*, in that he was, *Et bonus Philosophus & Historicus, & bello dux bonus*. Both a good *Philosopher*, and an *Historian*, as also a good *Warriour*; There were others likewise of this Name, but none equall to him in *Repute* and *Fame*.

*Zenophon*

## Zenophon.

**Z**enophon the Son of Gryllus was the Disciple of Socrates, and an Historian of Athens; he was called for the sweetness of his stile *Musa Attica*, The Athenian Muse, he was the first of the Philosophers that writ an History, wherein he shewed himself a most accurate Imitatour of Socrates; Cicero affirmeth of him, That his Speech is sweeter then Honey, and that the Muses did, as it were, use his Language, when they spake.

He is stiled *Apis Attica*, The Athenian Bee by Laertius, as before, *Musa Attica*, The Athenian Muse by Suidas. P. Cornelius Africanus was so high an Esteemer of him, and his History, that he would never suffer him to be out of his hands; and Lucius Lucullus, who was sent against that subtle and potent Enemy Mithrydates, being himself but a raw, and unskillfull Warriour, yet by reading the Works of this Zenophon, he so bettered his Judgment in Military Affaires, that at last he subdued him, and triumphed over him.

The stile of this man is sublime, and his Expression Candid; so saith Dempster. Agellius Informes us, that he lived sometimes in variance with great Plato. There were three more of this Name, one of Antioch, another of Ephesus, and a third of Cyprus, so saith the learned Suidas.

Polybius.

**P**olybius an Historian of *Megalopolis*, a City of *Arcadia*, was the Master of *Scipio Africanus*; he wrote the Roman History in forty Books, beginning from the Banishment of *Cleomenes*, the *Spartan*, and *Philip* the Son of *Perseus*, and afterwards joyning the Roman Affaires with the Macedonian, where this man ends, *Possidonius* proceeds, as also doth *Strabo*. *Cicero* and *Plutarch*, with many others of the Learned, do in his Philosophy admire his Learning, in his Manners, his Honesty, and in his History his prudence.

*Titus Livius* was so great an Admirer of his Works, that he would be perpetually writing of them, and rehearsing them, as though they had been the Product of his own Brain. And *Marcus Brutus* that eminent Censurer both of Mens Writings, and Manners, to whom *Cicero* himself could not give sufficient satisfaction, would never suffer this *Polybius* to be out of his hands.

*Cicero* styles him *Bonum Autorem*, A good Author: *Lipsius* saith, *Recta & salutaria ubique esse ejus monita*; That his Admonitions and Counsels are every where right, and wholsome. And its *Vossius* his Character of him, *Cedit uni, alterique Græcorum eloquentia, civili prudentia, & scientia*



*tia militari, nulli secundus.* He is inferiour to one, or other of the Greeks, for Eloquence, but for civil Prudence, and military Science, he is behind none of them.

### Herodotus.

**H**erodotus of Hallicarnassius, an excellent Historian, wrote nine Books of History, calling them by the Names of the Muses; he began from Cyrus King of the Persians. This man being discontented at the Tyranny of Lygdanus, withdrew himself to Samus, but afterwards returned, upon the Tyrants expulsion: he is called *Thurius Scriptor*, because being envied by his Fellows, he departed to *Thurius*, a Colony of the Athenians, where he wrote his History.

Cicero calls him *Patrem Historiæ*, The Father of History; and Quintilian saith, That he is both, *Dulcis, candidus, & fusus*, Sweet, candid, and flowing. Thucydides would be present at the reciting of his Books, and upon the hearing them read unto him, he would frequently fall on weeping.

Dionysius Hallicarnassius makes him the chief of the Historians, as Sophocles of the Tragædians and Plato of the Philosophers. Scaliger could say of him, *Herodoti libros mihi difficilior est deponere, quam cyathum*, Its more difficult to me to lay

lay aside *Herodotus* his Books, then the Cup: he died either at *Thurius*, or at *Pella*; and where he died, there he was buried.

### *Dionysius Halycarnassius.*

**D***ionysius Halycarnassius* the Son of *Alexander*, wrote eleven Books of the Roman Antiquities; he flourished according to the Judgment and report of *Suidas*, in the Reigne of *Cesar Augustus*, *Eo accuratius tempora nemo observavit*, sayes *Scaliger* of him, No man observed the times with more diligence and care then he.

Some prefer him before *Livie*, because he seems to deliver many things pertinent to the Roman Antiquities, with more accurateness then other Writers, his stile is said to be *Xanthopemus*, To favour of comely novelty: he was a noble Censurer of other mens Labours, and Stile, even as *Quintilian* was amongst the Latines, being a Rhetorician, and Critick of that Repute and Credit, that all men would close with his Sentence and Judgment.

*Dempster* calls him *Historicorum clarissimum, eloquentissimum, veracissimum, antiquitatis studiosissimum, & omnium ultissimum*. The most famous, most eloquent, most true, most studious of Antiquities, and the most profitable of all Historiant.

rians. Besides his History, he wrote the Characters of the ancient Orators, together with a Method of composing Epithalamies, Epitaphs, and Panegyricks; all which were translated into Latine by Theodore Gaza.

### Caius Julius Caesar.

**C**Aius Julius Caesar, the Founder of the Roman Empire, is very well Characteriz'd by Velleius Paterculus; whose words I shall hear recite. *Secutus deinde Consulatus Cotti Caesaris, qui scribenti manum injicit, & quamlibet festinantem in se morari cogit.* Then followed the Consulship of Caius Caesar, who as I am writing layeth his hand upon me, and what hast soever I am in, constrains me to pause upon him; he being extracted from the most noble Julian Family (which was accounted by all men of the greatest Antiquity) deriving his Descent from Anchises and Venus; of person the most lovely of all the Citizens of Rome, in vivacity of Spirit most sharp, in Bounty most liberall, of Courage, either above the nature or belief of any man, in greatness of his Desires, Celerity in execution, Patience in dangers, most nearly resembling that great Alexander, but him sober, and not transported with Anger. Finally, That used both Sleep and Meat to live, and not for Voluptuousness: this is Paterculus his Figure of him.

Now

Now if his Person and Qualities were so Eminently Illustrious, we cannot but estimate his Writings also conformable.

*Quintilian* saith thus of him, *C. Julius Caesar si fore tantum vacasset, non alius ex nostris contra Ciceronem nominaretur*: Had *Cesar* onely employed his time at the place of Pleas, he and none else of all the Romans might have been opposed to *Cicero*.

*Unus mihi* (saith *Gyraldus*) *Ceteros vicisse & scribendo & pugnando videtur*, He alone seemed to me to have overcome both in Writing and Fighting.

*Lippius* speaks him an Historian eloquent, his Language pure without any meretricious Paintings, worthy of the Roman or the Athenian Muses.

And *Dempster* compares him with the best of the Orators.

### *Velleius Paterculus.*

**V***elleius Paterculus* was at the first a Military Tribune in *Thrace*, afterwards Praefect of the Horse in *Germany*. Then *Quaestor*, then *Tiberius* his Legate in the *Pannonian Warre*, all which he publisheth of himself in his own History; He sprang out of the eminent Princes of

of *Campaine*: he wrote his History in the sixteenth yeare of *Tiberius*; his Ancestors were all famous for Military Discipline; he dedicated his two Books of History to *Marcus Vinicius*. *Tacitus* maketh mention of him in the sixth of his *Annals*, where speaking of his Descent, he tels us, that his Father and Grandfather were of Consular Degree and Dignity: a great part of what he writ is lost.

*Vossius* thus Characteriseth him, and in his little Work: *Dictio ejus plane Romana, ac elegans; Quædam etiam habet, quæ haud alibi invenias, sed in sui ævi rebus nimis Domui Augustæ & Sejano adulatur.* His phrase of Speech is truly Roman and elegant; he hath also some things, which you may not elsewhere meet with, but in the Affaires of his owne time, he too much flatters both *Cæsars* House, and *Sejanus*.

*Dempster* herein complies with *Vossius*, who speaking of his History, affirms it to be *Stylis elegantis, sed pudende adulationis*; of elegant Stile, but of shamefull Adulation.

I'll end with that of *Lipsius*; *Compendium Velleianum laudabile fuit, sed potior pars perijt, judicio, & ordine tamen scriptum, & quod exemplar pleniori Chronologiæ sit ad Imitandum.* *Velleius* his Epitome was worthy of praise, but the better part thereof is perisht, yet written judiciously, and with order, and which may be an Imitable Platform to a more full Chronology.

*Diodorus*



## Diodorus Siculus.

**D**iodorus Siculus of *Agrium* a Towne in *Sicily*, according to the Geograpy of *Cluverius* (though others call it *Argyrium*, and *Angyrium*) lived in the Reign of *Julius Caesar*, as *Ensebius* reporteth; and yet this contradicteth not learned *Suidas*, who would have him to flourish in the time of *Augustus*, and so he did, his Life reaching unto the midst of his long Domination. He wrote an Historicall Library, or as the Sholiast of *Aristophanes*, calls it, *ἡ ιστορίαν βιβλιοθήκην*, A Librarie of Histories, who gave it that appellation, because it was Catholick, as treating of the Affaires of the Egyptians, Assyrians, Medians, Persians, Romans, Grecians, Carthaginians, and others; and this Work of his he comprized in forty books, the Argument whereof, he setteth down in his Preface, where he also saith, that he was full thirty years in compiling of it, much of the time being consumed in Travell through *Asia* and *Europe*: of all which Books, we have at present but fifteen remaining.

What he writ was highly commended both by *Justine Martyr* and *Ensebius*; and yet *Ludovicus Vives* reprehends his Matter, and *Bodinus* his Phrase, but *Photius* the Patriarch, had a more noble opinion of him, who saith, *ὅτι οὐ κατὰ τὴν ἀνάγκην, ἀλλ' ὡς ἰσοεισὶς καὶ ἐκ περὶ πλείον.* That he used a perspicuous Phrase of Speech, not too much

much adorned with Tropes, but most convenient for an History.

Let him pass with the phrase of *Stephanus*, *Quantum solis lumen inter stellas, tantum inter omnes, quotquot ad nostra tempora pervenerunt, historicos (si utilitatis potius, quam voluptatis habenda sit ratio) noster hic Diodorus eminere dici potest.* As far as the Suns light is beyond the Stars, so far doth our *Diodorus* excell the Historians of our times, if so be, that we regard rather profit then pleasure. And *Dempster* expresseth him to be an Author of ancient Erudition; and blames nothing else in him, but his corrupt Roman Names.

### *Crispus Sallustius.*

**C***rispus Sallustius* was born at *Amiternum*, of the *Sabines*, the year after that *Catullus* was at *Verona*, and died four years after the *Æliack* War, as *Eusebius* hath recorded. He was Tribune of the People that same year that *Cicero* was recalled from banishment, and *Clodius* slaine of *Milo*; and in that Tribuneship of his, he behaved himself very loosely, for being taken in Adultery with *Fausta*, *L. Sylla's* Daughter, he was scourged with Rods by *Milo*, which was the cause that he acted with the *Clodian* Party against him; he was removed the Senate for his  
Adulteries

Adulteries and Rapes by *Claudius Pulcher*, and *Calpurnius Piso*; though afterwards restored again by *Julius Caesar*. *Dion* records, that he was set over *Numidia*, which he exceedingly pillaged, but was absolved of the Crime by the very power that advanced him, yet the Infamy ever stuck to him, as one that acted those Obliguities, which he highly condemned in all others: he was at length so enricht with his *Numidian* Rapes, that he bought those stately Buildings on the *Quirinnall Hill*, which were afterwards called *Sallustii forum*, The Court of *Sallustius*. His Deportment was so extravagant in his publick Capacities, that in respect of his Conversation, it prevented him of all Praise; however his Writings were ever matter of Applause unto him, being a good Writer, though a bad man.

The Ancients do judge his phrase of Speech to be brief and sinuous, as one that æmulated *Thucidides*. *Turnebus* calls him *Scriptorem Atticum*, The Athenian Writer, and one that comes neerer to *Demosthenes*, then *Cicero* himself did. *Tacitus* in the third of his *Annals*, styles him, *Rerum Romanarum florentissimum autorem*, A most flourishing Author of Roman Affaires. *Scaliger* calls him, *Patrem Historiæ*, The Father of History; *Scriptorem seriæ & severæ orationis*. *Agellius*, a Writer of serious, and severe Speech. *Principem senatus Historici*, *Lysius*, the chief of the Historian Senate; *Romana primum in historia*, *Martial*, the first, for the Roman Story. And  
*S. Augustine*

S. Augustine calls him, *Nobilitate veritatis historicum*, An Historian of enobled Verity.

### Titus Livius Patavinus.

**T**itus Livius Patavinus, called by Seneca in his first Book, *De ira, vir disertissimus*, A most eloquent man, flourished in the Reigns of Cæsar Augustus, and Tiberius, in the beginning of the latters Reign, he compiled his History, consisting of an hundred and forty two Books, as Petrarch reporteth, though others will have two bated of the said number. Therein he comprized all the Roman Affaires, from the Foundation of the City, to the German War, which was managed by Drusus; of all which Books, there are but left remaining thirty and five.

No Writer expresseth more Majesty, and plenty, then this Historian. Quintilian styles it, *Lacteam ubertatem*, and compares him to Herodotus, as Sallustius to Thucydides. On the other-side its written of Caligula, one of the Roman Majesties, That he much vilified him, calling him *Verbosum*. Likewise Asinius Pollio quarrelling with his Phrase was wont to say, that he found therein a smack of Patavinity. But the forementioned Emperour did so distaste him, that he threatned his removall, and ej-

Expell'd out of all the Roman Libraries: but no wonder that he was thus transported against this noble Historian, when as those two renowned Poets, *Virgil*, and *Homer* could not escape his Censure; nay, he was like to consume them, if we may believe *Suetonius* in these his words;

*Cogitavit & de Homeri carminibus abolendis, cur enim sibi non liceret, dicens, quod Platoni licuit, qui eum a civitate, quam constituabat ejecerit? sed & Virgilii, & Titi Livii scripta, paulum absuit, quin ex omnibus bibliothecis amoverit, quorum alterum & nullius ingenii, minimeque doctrine, alterum ut verbosum in historia, negligentemque carpebat.* He thought of abolishing *Homer's* Verses, saying, Why should it not be as lawfull for him to do it, as it was for *Plato*, who cast him out of that City, where of he was the Founder.

But the Judgment of this Savage Prince was no way prejudiciall to those two renowned Authors, and as little to this eminent Historian, let us therefore heare what better heads have sayd of him. He is called by *Barthius*, *Patavina Syren*, The *Patavinian Mearmaid*. *Gruterus* files him, *Historiæ latine principem*, The Prince of the Latine History. *Lipsius*, *Historicorum uberimum*, Of Historians the most plentifull. And againe, sayes the same Author, *In Livio nimis nobis bona*, In *Livy* we meet with things that are too good for us.

*Valerius*



*Valerius Maximus.*

**V**alerius Maximus, lived after Velleius Paterculus, as may be made to appeare from his depressing and disgracing of *Sejanus*, whilst *Paterculus* beyond the bounds of all Moderation parasitically extolls him; which shews, that when *Paterculus* writ, *Sejanus* was in his full Greatness, and Glory, but when *Valerius* compiled his Collections, he was under judgment, contempt, and Ignominy, as his own words do clearly manifest, which are as followeth.

*Eum (speaking of Sejanus) omnium stirpe sue Populi Romani pedibus obtritum, etiam apud Inferos, si tamen illuc receptus est, quæ mereretur supplicia pendere.*

He flourished under *Cæsar Tiberius*, for he saith in his second Book, and eighth Chapter, That he went with *Sextus Pompeius* into *Asia*, which *Pompey* was Consull with *Sextus Appuleius* on that very yeare, that *Augustus* died, and so were the first Consulls, which swore Allegiance to *Tiberius*.

Further, its proved that he lived then, from another passage in his fifth Book, where speaking of *Marcus Antonius*, he saith, that he was the famous Orator of his Grandfathers time: Now this *Antony* flourished in *Julius Cæsars* Reign,

Again, considering the Language where-with he scourgeth the Parricide *Brutus*, all to gratifie the eare of *Tiberius*; and that Speech of his also in reference to *Cassius*, whom he would not have named without a Note of the grandest Infamy. All these Arguments may clearly convince, that he lived after *Paterculus* in the Reign of the Emperour *Tiberius*.

Neither doth the meanness of his Language any way gainsay it: for *Cicero* himselfe could complaine in his time (which was many years before) that the Roman Tongue began even then to be corrupt, through the reception of Forreiners: no wonder therefore, if this Authors Speech did somewhat decline from that sweet purity, that was in the Age before it.

However let us heare what Testimonies, either of Merit, or Demerit the Ancients have afforded him. Its *Cassius* Character of him;

*Valerius Maximus, ut Aegyptus Homericæ, bonis & malis mixtus est; in plerisq; enim est acutus, & subtilis, in plerisque durus, & obscurus, & ad plebeium sermonem abiectus, a puritate, & candore latini sermonis longius discedit. Est tamen in eo jucunda, et Historiarum quasi florum congesta varietas, & brevis narratationum, acuminibus sententiarum, non raro apte aspersa, ut nihil videatur Amenus. Valerius Maximus, as Homers Aegy, mixt with good and bad things, for he is in very many of them acute, and subtle, and againe, in many hard and obscure, and being immerst into the Vulgar Dialect, he deviates far from the purity and candor*

dor of the Latine Phrase, yet there is in him a sweet variety of so many Histories, as it were Flowers gathered into a heap, and shortness of Narrations, with acuteness of Sentences, not seldom so aptly scattered, that nothing seems more delightfull. Thus *Cassius*.

*Dempster* no way detracts from him, for he styles him, *Authorem rerum varietate, eloquentiaq; incomparabilem*, An Author incomparable, both for variety of things, and for his Eloquence. Onely this he saith in his disparagement, That he did *Sola adulationis feditate vilescere*, onely become vile through the deformity of Adulation.

And another calls him *Ineptum affectatorem sententiarum, quanquam non inutilem propter exempla*. A Fond Affectator of Sentences, though not unprofitable for examples.

Now a third sort relates to the History of the Emperors, and that because of the Emperors' Names, and that because of the Emperors' Actions, may this be said, that the History of the Emperors is the History of the World, and that the History of the World is the History of the Emperors. Now a third sort relates to the History of the Emperors, and that because of the Emperors' Names, and that because of the Emperors' Actions, may this be said, that the History of the Emperors is the History of the World, and that the History of the World is the History of the Emperors.

Now a third sort relates to the History of the Emperors, and that because of the Emperors' Names, and that because of the Emperors' Actions, may this be said, that the History of the Emperors is the History of the World, and that the History of the World is the History of the Emperors.

### Quintus Curtius Rufus.

**Q**uintus Curtius Rufus filled the World with the Exploits of Great Alexander, his History being contained in ten Books, two whereof are lost, yet supplied by an addition from some other. There is a passage in his tenth Book, which discovers the Age he lived in, which passage is, after this manner.

*Proinde jure meritoq; Populus Romanus salutem se principis sui debere fatetur.* Which Prince who it should be, the Learned agree not: Some will have him to be *Cesar Augustus*, but that Opinion cannot well stand, because he brought not peace along with him, as who had civil Wars for the space of thirteen years. Others affirm, that it may be *Claudius Caesar*, and that those Hurli-burtties before mentioned, might relate to the slaughter of *Caligula*, and the Confusions which happened thereupon; but this Opinion also is very rationally impugned by some learned Ones. Now a third sort refers it to the Reign of the Emperour *Vespasian*; and that because the foregoing words of the Historian, may suite well with those Distractions, that happened upon the death of *Nero*, when *Rome's* Dominion was fought by force of Armes, between *Galba*, *Otho*, and *Vitellius*: And this is the Judgment of  
*Rutgerfius,*

*Rutgersius*, and *Vossius* : That he flourished in the Reign of *Vespasian*; of whom its reported, that he should teach Rhetorick in the last yeare of *Tiberius*, which might well be, considering that there were but two and thirty yeares betwixt that, and the Reign of *Vespasian*, he being young, when a Rhetoritian, and old when an Historian; *Vossius* thus advanceth him.

*Usq;* adeo auctor est is verborum eligens, nec perspicue minus, quam terse scribit. Acutus etiam est in sententiis, inque orationibus mire disertus. Imo vel *Augusteo* aeo digna ejus est dictio, vel proxime abit. That he is an Author very choise in his words, neither writes he less perspicuously, then neatly: He is also acute in his Sentences, and in his Orations wonderfully eloquent. Nay, his Phrase is worthy of the Age of *Augustus*, or else that which immediatly followed it.

*Lipsius* styles him, *Historicum proprium principum, & assidue iis in manu sinuq; habendum*. An Historian proper for Princes, and dayly to be had in their hands, and Bosomes. *Floriditas Curtiana* quatenus laudanda, sayes *C. Bartholinus*? *Alphonfus* King of *Arragon* being very sick, and his Physicians having tryed all the waies they could to cure him with their Physick, but therein failing, he though very weak, on the sudden fell to reading of the History of Great *Alexander*, written by this *Curtius*, and thereupon he recovered, crying out, *Valeant Avicenna, Hippocrates,*



crates, & ceteri medici, vivat Curtius sospitator meus. Away with Avicenna, Hippocrates, and other Physicians: and let Curtius live my onely Recoverer.

### Cornelius Tacitus.

**C**ornelius Tacitus, in some old Editions called by the name of *Publius*, but disliked of, and rejected by the learned: he wrote his History in the Reign of the Emperour *Nerva*, and not when *Trajan* Governed; as will appeare by his stiling of *Nerva*, *Divus*, but not *Trajan*: he writ his Annalls after his History, although they be placed before it. He begins them with the death of *Augustus*, and ends them within two years of the death of *Nero*.

Besides his said Annalls and History, he left behind him a Book of the Scituation of *Germany*, and the manners of that People, as also a Treatise of the life of his Father-in-Law, *Julius Agricola*, which he writ in *Trajan*'s time.

*Vossius* comparing his History with his Annalls, speaketh thus of them.

*Dictio Taciti floridior, uberiusque in Historiarum est libris, pressior sicciorque in Annalibus. Interim gravis utrobique, & disertus.* The Speech of *Tacitus* is more florid, and copious in the Books of his Histories; more contracted, and more dry in his

his Annals. In the mean, every where Grave, and Eloquent. However *Alciatus* a man well learned, prefers *Paulus Jovius* far before him, in comparison of which Author, he calls the Lines of this *Tacitus*, but *Semiceta*, *Bryars*: but this was sayd by him in regard of his transcendent Affection to his Friend *Jovius*.

But the Emperour *M. Claudius Tacitus* so highly honoured this Historian, that he placed his image in all the Libraries, and caused his Books to be ten times transcribed in one yeare by his Notaries, for feare of perishing.

*Sidonius* saith of him, that he should be never mentioned without praise. *Tacitus nunquam sine laude loquendus.* *Lipsius* calls him, *Sallustii imitorem*, The Immitator of *Sallustius*: and of whom, he also further saith, *Quod est omni virtute antiquis proximus, & si lingua latina esset eadem puritas, ceteris sic perfectus, ut vocare illos ipsos antiquos in certamen possit dignitatis.* That he is in every Vertue next unto the Ancients, and if there were but in him the same purity of Language, in other matters he is so perfect, that he might contend for Dignity with those very Ancients.

The foresaid Critick moreover files him, *Acrem & prudentem scriptorem*: A sharp and prudent Writer.

The first five Books of this singular good Author, were found hid at *Corbeia*, and being brought to *Leo the Great*, the person which presented them, was rewarded with five hundred

dred Pieces. w Owen has an Epigram upon him, with which I shall end his Character.

*Veracem fecit probitas, Natura sa-  
gacem.*

*Obscurum brevitae, Gravitasque  
breve.*

*Lutius Annæus Florus,*

**L***utius Annæus Florus*, flourished (as some are of opinion) neer the end of the Reign. of the Emperour *Trajan*, though others will have it to be in the time of *Adrian*. The Prologue of his History, Discovers the Age that he lived in: *A Cesare Augusto in seculum nostrum* (saith he) *sunt non multo minus anni ducenti*. From *Cæsar Augustus* to our time, there are not much fewer than two hundred years. But there is a grand mistake in the very number, for if we will compute the term of years, which interven'd between *Augustus* and *Trajan*, we shall find that its short of it by fifty; and therefore *Vossius* taking speciall notice thereof, will have the number to be but an hundred and fifty.

It

It hath been a generall opinion, that this Author should be the Epitomizer of that voluminous History of *Titus Livius*, but they which will well observe him, will find much of Discrepancy, or difference betwixt them. There are some that disagree likewise concerning his very name, occasioned by *Lactantius*, in his seventh Book of *Institutions*, where he thus writes,

*Non in se ite Seneca Romanae urbis tempora distinguunt in aetates. Seneca doct not unwittily distinguish the times of the Roman City into Ages. But questionless they were distinct, and different persons, only the one did imitate the other, as Florus Seneca. However it cannot be denyed, but that Florus was of the Family of the Senecae, and therefore called in the ancient Books by the Name of Seneca, and Ammianus, as well as Julius. The Senecae being all of them Branches of the Ammian Family. Now for his Character, we may receive it from that excellent Grammarian, Gerardus Vossius; who speaking of him in his Book of the Latine Historians, thus extolls him.*

*Ex potissima est Flori nostri laus, quod scriptor est elegans, & disertus, & si pauca exceptis, quae frigida dicta videntur, vere floridus.* That is the principall commendation of our Florus, that he is a Writer, elegant and eloquent, and if you will but except some few things which seem more coldly spoken by him, he is truly florid. As for his stile, it is declamatory, and



and neerer unto Poeticall, as one that pow-  
reth out *Virgils Hemisticks*.

### *Flavius Josephus.*

**F**lavius Josephus a Jew, was the Son of Ma-  
thathias, born in the first year of *Caius Ga-*  
*ligula*, by the Mother-side neerly related to the  
Royall Stock of the *Maasabes*. As for his Sect,  
he was a *Pharisee*, which Sect among the Jews  
was not unlike the *Stoicks* of the *Gentiles*: He  
when he was arriv'd at the Age of twenty six  
years, repaired to the Roman Court, that he  
might there mediate with the *Cæsarean* Majesty  
for those Priests, which *Felix* the Governour  
had for some petty Offences cast into Prison;  
Now arriving at *Rome*, and falling into Favour  
with *Poppea*, *Augustus Cæsars* Wife: his success  
was such, that he did not onely procure liber-  
ty for the Captives, but was dismissed with  
hountifull Rewards; but soon after returning  
into his Country, and upon an Insurrection,  
being chosen chief Captain of those *Galileans*  
which rebelled, was at length besieged in *Jota-*  
*pata*, and the City being taken by assault, he  
was committed unto safe Custody, that he  
might be sent thence, to give an account of his  
Sedition unto *Cesar*.

Now being advertized of the Enemies design  
towards him, he requested the favour of Con-  
ference



ference with the General *Vespasian*, into whose presence as soon as he was admitted, he saluted him with a Prædiction, that he should be Emperour. *Vespasian* at first supposed that he devised that shift, thereby to procure his liberty, but on the suddain, receiving Intelligence of the death both of *Nero*, and *Galba*, as also news of the Civill Wars already commencing between *Otho* and *Vitellius*, he forthwith not onely discharged him of his Restraint, but cloathed him with such Apparell too, as might suit with his Education and Condition.

Now soon after these Attempts, and providences that followed them; he accompanied that Heroe *Titus* to the Siege of *Jerusalem*, which Siege he Ingenuously described, and commended it, when finisht, to *Vespasian* and his Son *Titus*. The latter of the two approving it by a Subscription from his Royall hand, and afterwards commanding it to be received into the publick Library.

This Author writ also the Jewish Antiquities, which work was perfected by him in the thirteenth year of the Reign of *Domitian*. Many there were, that undervalued the Faith of this Writer: But *Scaliger* in his Book *De Emendatione Temporum*, doth most nobly vindicate him, where he thus Characters him.

*Diligentissimus & exactissimus*, omnium scriptorum *Josephus*, de quo nos hoc audacter dicimus, non solum in rebus *Judaicis*, sed etiam in externis tutius et credi, quam omnibus *Græcis* & *Latinis*. *Josephus*

the

the most diligent and the greatest Lover of Truth of all Writers, of whom we dare boldly affirm this, That not onely in Judaicall matters, but also in externall, he may be more safely credited, then all other Authors, whether Greek or Latine.

He is stiled by *Isidore Pelusiote* Ἰσίδωρος Πελουσιώτης ἁγίου καὶ ἀποστόλου καὶ ἐκκλησιαστικοῦ λόγου ἐκπομπὴ καὶ ὁδός. *A man most famous for Erudition and Eloquence.* No marvell then, if he merited a Statue among the Romans for the Glory of his Wit, To all this I'll add but one thing more, and its this; That he gave an excellent Testimony to our Lord and Saviour, in the twenty second Book of his Antiquities.

### *Caius Suetonius Tranquillus.*

**C**Aius Suetonius Tranquillus, lived in the Reigns of *Trajan* and *Adrian*, being *Magister Epistolarum*, The principall Secretary to the latter of the two: As *Spartianus* hath recorded it in the life of that noble Emperour. His Father was *Suetonius Lenis*, as he himself testifieth in his *Otho*, and not *Paulinus*, as some others have reported

*Plinius* held great Correspondency with this Historian, as appeareth by some speciall, and choice Epistles directed unto him. This man among other of his works, writ the lives of the Grammarians,

Grammarians, and Rhetors, but the greater part of them is lost, and almost his whole Book of the Poets, none of them remaining to be seen, but the lives of Terence, and Horace; as for Lucan, and Persius, though they are with us, yet its questionable, whether their Lives were written by him; many of the learned Critics doubt it, a Book he wrote *de Poësis* & *de* *αὐτῶν νομίσαντες* & *ἰδόντες*. Whereof Suidas makes mention.

Vopiscus styles this man, *Auctorem emendatissimum, & candidissimum, & cui familiare sit amare brevitatem*. A most faire, and most candid Author, and to whom its familiar to love brevity. Ludovicus Vives calls him also, *Græcorum ac Latinorum scriptorum diligentissimum, atque Incorruptissimum*. Of the Greek and Latine Writers the most diligent, and most pure.

There are some that would prefer him before those Renowned Ones, Livy, Sallust, and Tacitus, but the Grammarian Vossius will by no means assent to that, who approves of the Encomiums given him by Vopiscus, and Vives, only in reference to such men that have written Lives like himself. Suidas calls him, The Roman Grammarian, and Plinius, *Virum probissimum, Honestissimum, Eruditissimum*.

Justinus

## Justinus.

**J**USTINUS, whom *Orosius* calls *Breviatorem Pompeii*, The Epitomizer of *Trogus Pompeius*, and *Julius Lipsius*, *variarum rerum, gentium, temporum, compendium*: A Compend of various Things, Nations, Times. He lived almost Contemporary with *Suetonius*, though indeed both his Name, and the Age he lived in, fall under some mens doubts, and suspicions. *Arnoldus* his Edition expresseth him by the name of *Frontinus*; but the *Medicean Library* calls him *Junianus*, and the latter may well carry with it more shew of truth, because of its Antiquity.

And now for his time also, that hath been under some controversie; there are they, that think he lived after the Translation of the Empire to *Constantinople*, as seems to them out of those very words of his in his eighth Book, *Græciam nunc & vivibus, & dignitate, orbis terrarum principem*: But their mistake lyeth in misapplying the Conjunction *Nunc*, which indeed is to be referred, not to the time he writ in, as they suppose, but to the subject matter whereof he wrote.

It is the Judgment of *Vossius*, that he lived under *Antoninus Pius*, and dedicated his Epitome unto him, as is manifest by those very words in

in the Preface, *Quod ad te, Imperator Antonine, non tam cognoscendi, quam emendandi causa transmissi.* And that he lived under this very Emperour: we have besides this, the Testimony of *Martinus Polonus*, as he hath asserted it in his *Chronicles*.

*Dempster* gives him none of the meanest Commendations, calling him, *Quantum stili genus patitur, disertum*: As far as his kind of stile suffereth, eloquent. Onely one tells us, that his Epitome is confused, *Et omni temporum luce carens.*

Tillem. —————

### *Pausanias.*

**P***ausanias*, a man of great Note and Repute in the Reign of *Marcus Antoninus*, was the Disciple of that *Herod Atticus*, who under those two Emperours *Adrian* and *Antoninus Pius*, had obtained a great Name amongst the Sophists of that Age.

The Native Country of this gallant Historian was *Cappadocia*, and the place of his Commoration, *Cesarea*, whereupon it has been observed of him, that according to the Genius of the *Cappadocians*, he doth produce those Syllables, which he should shorten; and on the

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other



other side shorten those, that he should produce; and therefore he is very ingenuously resembled to a Cook, that provides unpleasing Sauce for good and savoury Meats.

He declaimed not at Athens onely, the famous Academy of all Greece, but at Rome also, the Metropolis of the whole World. *Philostratus* speaketh much of him in his Lives of the Sophists. There is extant of his composure a Book *De Grecia*, wherein he describes the Scituation of her Cities, Regions, Countries, and whatsoever in any of her Confines is thought worthy of notice-taking, a Treatise of more Learning, then Eloquence.

As concerning his stile, it is accounted very weak, languid, and faint. However, that which *Domitius Piso* said once, may well be applied to this *Pausanias*. *Thesuros scribi debere, non libros*. That Treasuries ought to be written, not Books: for his Work is indeed a very Treasury. He is stiled also by the Learned Author, *ob variarum rerum copiam, & Historiarum jucundam diversitatem, utilissimus*. An Author for copiousness of divers things, and sweet variety of Histories, most profitable.

*Herodianus*

*Herodianus.*

**H**erodianus flourished much about the time, that *Commodus* was Emperour, a man of great esteem for his Abilities amongst the Romans; he wrote eight Books of History, beginning them from the death of *M. Aurelius Antoninus* the Philosopher, and ending them at the decease of *Balbinus* and *Maximus*.

His stile according to the Judgment of *Photius* is elegant, perspicuous, and indeed such, that he is comparable upon any account to the best Historian; he is much for the truth of things, onely in *Alexander* and *Maximinus*, he doth somewhat decline from it, which is well observed by that most exquisite Interpreter of him *Angelus Politianus*.

He is commemorated by *Julius Capitolinus* in his *Clodius Albinus*, where he saith, *Quod ad fidem pleraque dixit*, as who was both *αὐτὸς ὁ λόγος* & *αὐτὸς ὁ λόγος*. So doth also *Trebellius Pollio* make mention of him in his thirty Tyrants, as also *Lampridius* in his *Alexander Severus*, and *Antoninus Diadumenus*.

*Ammianus Marcellinus* stileth him, *Artium minutissimum sciscitatore*, A most exact Searcher of all Arts: and *Dempster* calleth him, *Historicum elegantem & copiosum*, An elegant and copious Historian.

florian. Of his History, it is *Stephanus* his Observation. *Quod nulla Romana Historia extat, quæ tam mirabiles rerum in Romano Imperio vicissitudines non plurium annorum spatio complectatur.* That there is no Roman History extant, which comprehends so wonderful vicissitudes of affairs in the Roman Empire, no, not in a larger space of years, as that doth in so short a time.

### Procopius.

**P**rocopius lived when *Justinian* was Emperor, and was called by *Suidas* *πρωτος, & Cæptus*. He was Notary to *Belisarius*, whose Acts he composed, and publisht; he has written eight Books of History: The two first do treat of the *Persian* War, the two next of the *Vandall*, and the four last of the *Gothick*. Those twain which give an account of the *Persian*, are Epitomized by *Photius* in the sixty third Chapter of his *Bibliotheca*; but yet a *Synopsis* of the whole we meet with in the Preface of *Agathius*, who proceeded where this *Procopius* ended.

Before he died, he added a ninth unto his former eight, which he called by the name of *ἀνέκδοτον*, because it contained those things, that were not before published. *Suidas* reports,

ports, That this Historian in this his Addition, was very inveſtive, againſt the Emperor *Juſtinian*, and the Empreſs *Theodora*, as alſo againſt *Belliſarius*, and his Wiſe: whatſoever is extant in the Greek Tongue of this Authors, the World is beholding to *Heſchelius* for it; but as for the Tranſlation of *Porſena*, it may be juſtly ſayd of him, that what he undertook to convert, he altogether perverted.

*Dempſter* ſtileth this man *Historicum Inſignem*, A famous Historian. And *Bodinus* is no way a Detractor from him, who writeth thus, *Cum ſingulas epistoſas Decreta, ſadva, conciones vario diſcendi genere, ac ſtilo deſcribit; magnum veriſſimi ſcriptoris prebet argumentum*. Seeing that he deſcribes all the *Epistles*, *Decrees*, *Leagues*, *Orationes*, with variety both of Speech and ſtile, it is a convincing Argument, of a ſingular true Writer.

*Ammianus Marcellinus.*

**A**mmianus Marcellinus flourished under Gratianus, and Valentinian, and wrote one and thirty Books, whereof thirteen are not now extant of what Nation, and Profession whence he took beginning of his History, and where he ended it; his own words in his Epilogue will cleerly manifest it, he began with *Nerva*, and ended with *Valens*: That he was a Greek, not only a passage in his one and thirtieth Book, but also his phrase of Speech, or Dialect bewrayeth it. *Suidas* saith, That he was familiar with *Sallustius* the Philosopher, who was Captaine of the *Pretorians*, and the first man that designed *Valentinian* to the Empire.

He is a grave, and serious Writer (saith *Vossius*) worthy to be beloved of all men, especially of the Germans, the Scituation of whose Country he most accurately described, as who had been engaged into a Military Employment in that Nation. But (saith the same Grammarian) *Dictio horridior est*; and no marvail if it be, for why should any wonder, if a Soldier speak like a Soldier, more roughly then other Writers? And besides, he was a Greek, and therefore the more excusable, if he writ after his own Native Idiome; he is  
remembered



remembered by *Ammianus Priscianus*.

*Barthius* speaks nobly of him upon the account of a Soldier, whom in that respect, he thus Characters.

*Homo magno animo, Disciplina militaris affecta, inter tubas & strepitum armorum pervenire eo absque ulla animi contentione potuit, quo nos studia per tot tantosque anfractus vix ducunt.* A man of great Courage, and an Affecter of Military Discipline, one that could amidst the sound of Trumpets and noise of Armes arrive there without any reluctancy of Mind, whither our Studies, through so many and great freights can hardly lead us. Neither doth the same Critick speak less of him as a Schollar, *Utilitate monitorum, & veritate Historica, nescio an quisquam autor ullibi sit supra Ammianum Marcellinum.* For profitableness of Admonitions, and Historicall Truth, I know not, whether there be any Author before *Ammianus Marcellinus*. He but add a Note from *Dempster*, to this of *Barthius*, and so end; *Ammianus, Luculentus Rerum Romanarum scriptor.*

THE

The first of these is the fact that the  
 Government has been unable to secure  
 the necessary funds to carry out its  
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 out its policy of non-interference.

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THE  
CHARACTERS  
Of some of the chief of the  
GRAMMARIANS  
AND  
ORATORS.

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L O N D O N,  
Printed by E.C. for *Henry Eversden*,  
at the *Grey-hound* in *S. Pauls*  
Church-yard, 1659.

THE  
CHARACTERS

OF SOME OF THE CHIEF OFFICERS

OF THE ARMY

OF GREAT BRITAIN

AND



LONDON

Printed by B. C. for J. D. at the Great Room in St. Paul's Church-yard.



THE  
NAMES

Of the chief

GRAMMARIANS

Herein handled.

**V**arro,  
Athenæus,  
Julius Pollux.  
Aulus Gellius,  
Martianus Capella,  
Suidas,  
Cælius Rhodiginus,  
Erasmus,  
Budæus,  
Julius Scaliger,  
Camerarius,  
Casaubonus,

G 2

Josephus



Josephus Scaliger,  
 Justus Lipsius,  
 Janus Gruterus,  
 Caspar Barthius.

### The Orators.

**A**ntiphon,  
 Gorgias,  
 Isocrates,  
 Demosthenes,  
 Æschines,  
 Lysias,  
 Demades,  
 Cicero,  
 Marcus Seneca,  
 Petronius Arbiter,  
 Hermogenes,  
 Quintilianus,  
 Lucianus,  
 Elianus,  
 Aristides,  
 Symmachus.



MORPH GRAMMATICON  
OR, THE  
GRAMMARIANS  
In their due  
FORMS.

*Marcus Terentius Varro.*



*M*arcus Terentius Varro, was one of the Learnedst among the Romans, highly honoured by Cicero himself, although Remmius Palemon could most arrogantly and contemptuously call him *Porcum*, a Hogg, Whereunto one wittily replied, That he should have added, *Literarum* unto it, *A learned one*. He is by *Laetantius* equalled to any one of the Latines or, Greeks; *Marcus Varro*, (saith he). *Quo*

nemo unquam doctior, ne apud Græcos, nedum apud Latinos vixit. *Marcus Varro*, then whom, none lived more Learned, either with the Greeks, or Latines.

*Quintilian* does prefer him before all the other Romans; *Vir Romanorum eruditissimus*: *Cicero* likewise in his *Brutus* calls him diligentissimum investigatorem antiquitatis, A most diligent Antiquary. *Valerius Maximus* calls him *Vita humanæ exemplum*, The Pattern of mans life; and *Dempster* names him *Criticorum patrem Incomparabilem*; The Incomparable Father of the Criticks. He but add to all this his Character from *S. Augustine*.

*Quis magno Varrone curiosius ista quæsit? Quis invenit doctius? Quis consideravit attentius? Quis diligentius pleniusque conscripsit? qui tamen minus est suavis eloquio, doctrina tamen, atque sententiis ita refertus est, ut in omni eruditione, quam nos secularem, illi autem liberalem vocant, studiosum rerum tantum iste doceat, quantum studiosum verborum Cicero deleat.* Who sought into these things more curiously than *Marcus Varro*? Who more learnedly found them? who considered them more attentively? Who writ them more diligently and fully? Who, although he be not so sweet in his Language and Expression, yet he is so stut with Learning and Sentences, that in all Erudition which they call liberall, we secular, he teacheth him that is studious of things, as much

much as *Cicero* doth him, that is studious of Words.

It's *Terentianus* his Verse of him;

*Vir doctissimus undecunq; Varro.*

### *Athenæus.*

**A** *Theneus* was a Grammarian in the Reigne of *Marcus Antoninus*, and was called by the name of *Naucratis*; his *Deipnosophists* are a Work both commendable for variety, and also for Erudition; he hath thereby described a magnificent and sumptuous Supper. (The Order and Structure of the Book, being the same with that of a great and large Feast.) Indeed his Disputes are set out with the greatest Oratory and Rhetorick that can be, so that his transcendent Wit is very worthy the Readers Admiration.

What pity is it then, that this laudable Work could not come unto our hands so perfect, as he intended it, a great part thereof being lost, indeed so great a part, that the remainder may be called, but as it were an Epitome of the whole.

He is stiled by *Maas Casaubon*, *Scriptor vere Plurimum Scire*, A Writer very learned in many things,

& ut paucis multa complectamur, *Grecorum Varro*, aut *Plinius*. And that we may comprehend much in a little, the *Varro*, or *Pliny* of the Greeks. *Dempster* also calleth him, *Doctum veterum autorum compilatorem*: A learned Compiler of ancient Autors.

There was another of his Name before him, one that was an admirable Philosopher, as this was an Historian.

### *Julius Pollux.*

**J**ulius Pollux lived under *Cesar Commodus*, and taught Rhetorick at *Athens*; he dedicated his *Onomasticon* to his Scholar the Emperour. *Suidas* saith, That he writ also on other Subjects, but they all miscarried.

This Encomium is given to his *Onomasticon*, that its called, a Treasury of all Words and Things, fit for, and exposed unto every use.

*Isacus Casaubonius* in an Epistle that he writ to one, that set him forth, hath Characterized him thus:

Et sane Pollux, siquid iudico, scriptor optimus, eruditissimus, utilisissimus, & eo seculo, quod tot claros in literis viros tulit dignissimus. If I have truly any Judgment, Pollux is a very good Writer, very Learned, very profitable, and most worthy of that Age, which brought forth so many famous men for Learning.

*Dempster*



*Dempster* sayes, That in his Collections, he is incomparably diligent, and erudite; he died in the fifty eighth year of his Age.

### *Aulus Gellius.*

**A**ulus Gellius, called by *Gifanius Maximus* *Judicii vir*, A man of deep and solid Judgment, flourished according to the account of learned *Petavius*, in the Reigns of *Trajan*, and *Antoninus*; who in his Rationary of times, joynes him with some other eminent Grammarians, which were then Contemporary with him: Nay, *Gellius* himself in his twentieth Book of *Attick Nights*, discovers unto us the Age he lived in, where he saith, That he was present at the Dispute which was betwixt *Sex-tus Cecilius* the Civilian, and *Favorinus* the Philosopher.

*Lipsius* in his Miscellanies very highly commends his Latine, stiling him *Scriptorem purissime latinitatis*, & plane *ad comœdiam antiquam*, A Writer of the purest Latine, and plainly suitable to the ancient Comœdian strain.

*Politian* speaking of his Books of *Attick Nights*, saith thus of them, That they are *Maxime candida*, Very candid. Onely *Vives* doth most injuriously condemn, and under value him, for which he is reproved by *Henricus Stephanus*.

*Stephanus.* Pareus calls him, *Criticorum madul-  
sam* : and Dempster, *Grammaticorum utilissi-  
mum.*

As for this Authors Name, its uncertaine  
whether it be *Agellius*, as some have thought,  
or *Aulus Gellius*. Its *Lipsius* his confession, *Se  
ejus nomen nunquam nisi dubitantem & hesitantem  
posuisse*, That he never writ his Name without  
great hesitation, and doubting.

### *Martianus Capella.*

**M***artianus Capella* was a Carthaginian of  
proconsular degree and dignity, whom  
Dempster calls *Rebus latinum, verbis Africanum*,  
For Things a Roman, for Words a Carthagi-  
nian. And though *Barthius* acknowledgeth  
him to be *Barbarior scriptor*, A Writer that fa-  
voureth in his Speech of too much Barbarism,  
yet in this he commends him, that he is, *Uti-  
lissimus ad auctorum de singulis artibus liberalibus  
sententiam capiendam*, very profitable in apprehend-  
ing the Judgment of Authors, touching all the liberall  
Arts; and therefore not worthy to be proflit-  
uted by the Criticks unto that reproachfull  
Name of *Tulliafter*.

I will but add to this the commendation,  
which that eminently learned *Grotius* is pleased  
to bestow upon him;

*Ad ipsum Martianum te Relego, in quo plurima invenies, quæ nec discere tædebit, nec didicisse pœnitebit, Neque hoc ipsos barbari sæculi homines tæuit, apud quos quanti nominis fuerit Capella, vel solus Turonensis satis superque docebit, qui eum in fine libri non aliter nominat, quam si Aristotelem, Ciceronem, Varronem nominasset.*

I send thee to *Martianus* himself, in whom thou shalt find very many things, which it will not be i:ksome to learn, nor repent thee to have learned. Neither were the men of that barbarous Age ignorant of this, with whom in how great repute, and credit this *Capella* was, *Turonensis* alone will more then sufficiently make appear, who in the end of his Book calls him after no other name, then that of *Aristotle, Cicero, Varro*.

### *Suidas.*

*Suidas* was, as some say, a Monk of *Byzantium*, and flourisht about six hundred years since, according to the opinion of learned *Cassaubon*. His Work is stiled, *Tœsaurus insignis & Amalthææ velut Cornu*: which though it be imputed unto his Name, yet many learned men (whose Names are præfixed to the Book) were Instrumentall to the composure of it.

The Grammarian *Dempster* thus is pleased to

limn him, and to afford us such a Draught of him, as may serve sufficiently to express him.

*Suidas admirabilis, incomparabilis, unus instar omnium Grammaticorum*: *Suidas* an admirable and an incomparable Author, one that is worth all the rest of the Grammarians. This Encomium may seem to some Censurers hyperbolicall, but if any Author in that kind hath merited such a Character: Surely this *Suidas* hath much more deserved it.

Some there are, that have taken notice of a notable slip committed by this Critick, in that he hath passed by in his *Thesaurus*, the Names of many eminent Writers, particularly amongst the Historians, he neither mentions *Polybius*, nor *Dion*.

However his Work is called by one that was very learned, *Copiosa & perfecta quadam Grammatica*. A certain copious, and perfect Grammar. There was another Grammarian also of this Name, one that was charged with this Fault by the Learned, as to be full of untrue Discourses, and therefore deservedly stiled by some, *Fabulosus scriptor*, A fabulous Writer.

*Calvus*

*Cælius Rhodiginus.*

**C**Ælius Rhodiginus, called Varro by Cæsar Scalliger, as was Athenæus by Isack Casaubon, yea, & Varrone major, And greater then Varro, and he thinks it spoken without the least shadow of Flattery: He is indeed an Author (as Dempster saith) *Admiranda eruditionis*, Of wonderful Erudition, although he be, as the same Critick hath elsewhere decyphered him, *Aspera dictionis*, Of rough Phrase or Elocution.

Jovius doth discredit this mans *Thesaurus*, affirming, that it seemeth to him *Rancidum quiddam olere*, To have a very rank, and offensive smell: however, those two well known Verses do sufficiently vindicate him.

*Abfuit usque adeo nihil, hoc in Cælio haberent*

*Tempora Varronem quo minus ista suum.*



## Desiderius Erasmus.

**D**esiderius Erasmus, of Rotterdam in Holland, honoured by Jovius with this Excellent Title, Varro sui seculi & Cicero Germaniae, The Varro of his Age, and Cicero of Germany; The same Author saith further to his honour, *Quod ad arcana cujusque doctrine infinita lectione, inusitataque memoria penetravit*: That he pierced to the secrets of all Learning by his infinite reading, and unheard of Memory.

The Monks were wont to say this of him, *Erasum posuisse Eva, Lutherum, & ceteros exclusisse pullos*, That Erasmus layed the Eggs, and Luther, and others brought forth the young Ones.

A certain Romish Doctor having gotten his Picture impress upon a piece of Paper, set it up within his Parlour, which as he passed by, he would disdainfully spit upon, and being asked the question, why he did so? he returned answer, *Se Erasmo acceptum ferre calamitosum illud seculum*: That he imputed to Erasmus the calamity of that Age.

He is called in allusion to his Name, by one that wrote his life, *Egismus*, Amiable, and by *Osanius*, *Alterum orbis jubat, maximumque rei literarie decus*, Another Sun-beam of the World, and the greatest Ornament, and honour of Learning

Learning. Onely Gyraldus doth endeavour to abate somewhat of his true worth.

*Vir, saith he, Ubique magnus, sed an tantus fuerit, quantus a nonnullis existimatur, haud mihi parum liquet: Certe inter Germanos latinus, inter latinos aliquando Germanus.* A man every where great, but whether so great, as he is thought by some, its not so clear to me; truly amongst the Germans, he is a Roman, and sometimes among the Latines, he is a German.

There were some, that thus expounded this Versicle in that Psalm of Davids, *Thou shalt tread upon the Lyon, and the Dragon.* Upon the Lyon, that was Luther, and upon the Dragon, that was this Erasmus.

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*Gulielmus Budæus.*

**G**ulielmus Budæus, called *Gallicus Alcides*, The French *Hercules*, and for his great Erudition and Knowledge, by *Erasmus*, *Gallie portentum*, The Wonder of France: Nay, *Jovius* preferreth him before all the Learned men of Europe, *Non Galliz modo, sed etiam totius Europa longe doctissimus*, Not onely the Learnedst of the French-men, but also of all the Europeans.

*Barthius* honours him for his incomparable skill in the Greek Tongue, which did indeed give occasion to those two Verses of the Poet.

*Gallia quod Græca est, quod Græcia  
barbara non est  
Utraq; Budæo debet utrumq; suo.*

It was his earnest desire before he died, that all Solemnities should be omitted at his Funeralls, and therefore they Inter'd him very privately in the deep silence of the Night. Its a gallant report, which the Poet *Buchanan* bestows on him in these following Verses.

*Sunt*

*Sunt universi splendor orbis Galliae  
 Et Galliarum splendor est Lutetiae.  
 Splendor Camænae sunt sacrae Lute-  
 tiae,  
 Budæus ornat unus innocentia,  
 Splendore vitæ, literis, solertia  
 Orbem, Camænas, Galliam, Lute-  
 tiam.*

### *Julius Scaliger.*

**J**ulius Scaliger stiled by learned *Vossius*, *Erudi-  
 torum maximus, naturæ miraculum, & vir ad un-  
 guem factus* : The Greatest of Scholars, Nature's  
 Miracle, and a man exactly made, even to a  
 Nails breadth. He was an excellent Poet, as  
 well as a Grammarian, whose Poems *Justus  
 Lipsius* equalls with the Poetry of the An-  
 cients.

The said Critick speaketh thus of him, *Quod  
 de Tullio dixit vetus magister, profecisse multum,  
 cui is placeret, ego verius, magnum esse, cui Julius  
 iste magnus. Vossius* saith, that he was, *Sed uno  
 Aristotele minor*, Inferiour to none but great *A-  
 ristotle*. *Barthius* calleth him *Hominum Mysteri-  
 um*, The great wonder of men.

*Isack*

*Isack Casaubon* doth compare him with the very Gods themselves, giving him this sacred Epithet, *Θεοειδης*; I let him pass with that of *Vossius*: *Vir ille, hoc uno excepto, quod parem sibi filium genuit, cetera incomparabilis*: That man (This one think being excepted) that he begot a Son not inferiour, but equall to him, is to all others Incomparable.

### *Camerarius.*

**C***Amerarius* graced by *Turnebus* with this ensuing Appellation, *Germanie ornamentum, & Europa Decus*, The Ornament of Germany, and the Honour of Europe; *Ibuanus* saith, That he was of Noble Extraction, though his Wealth did no way answer to his Descent: He was endued with an Ingenuous, and handsome Shape, and delighted his Mind in such noble Exercises, as his Birth and Quality did require. He greatly affected good Horsemanship, being very skilfull in managing his Bridle, and for all such Feats, as that Art could instruct him with.

For his Learning, he was of that great Repute, that *Janus Gruterus* on that account, stileth him, *Incomparabilem*, Incomparable; and *Iustus Lipsius* in his *Miscellanies* thus honours him: *Vir quem Germania habuit sine pare*: A  
man



man that *Germanie* could not equall or parallel.

His knowledge was such both in the Latine and Greek Tongues, that *Jovius* said this of him, *Quod scribendo pernobilis Ciceronis imitator evaserit*; That in Writing he shewed himself a very noble Imitator of that eloquent Orator *Marcus Cicero*.

### *Isacus Casaubonus.*

**I**sacus Casaubonus, is by *Demosthenes* called *Quidam Pythius*, A certain *Apollo*; By *Heinsius*, *Eruditionis sol*, & *etatis Decus*, The Sun of Learning, and the Glory of the Age: And by *Josephus Scaliger*, *Eruditorum Phœnix*, The Phoenix of the Learned.

His Writings were of that weight, and worth that one said of him, *Quod tot palladas edidit, quot libros conscripsit*. That he begat so many Pallaces, as he wrote Books; and therefore saith another, *Vir erat Nectare, & Ambrosia qui alatur, & sar-rano qui dormiat ostræ dignissimus*: He was a man most worthy to be fed with Nectar, and Ambrosia, and to sleep upon a silken Bed.

His Language and expression is so sweet, That *Vossius* calls him, *Musarum Favum*, The Hive of the Muses: and for his great Learning he is stiled by *Pareus* *Εδωτομα πολιτioris literature*.

ture. It's but mention *Barthius* his Character of him, and so proceed unto the next.

*Immortale Gallie decus, quo digniorum omni laude alium ne historia quidem continet*: The Immortal Grace of France, then whom History mentions not any more worthy of all Praise.

### Julius Scaliger.

**I**ulius Scaliger was the Son of *Julius*, whom *Casaubon* thus salutes: *Magni parentis non minor Filius*, O thou Son, no less then thy great Father. He is stiled by the same Critick, *Hercules Musarum*, The Muses Hercules. By *Vossius* *Alter Varro*; Another *Varro*. By *Pareus*, *Criticus πολυγλωττος*, A Critick skil'd in many Tongues. By *Lippius*, *Rei literariae Aesculapius*, The Aesculapius of Learning. And lastly, by *Caspar Barthius*, *divinus*, Most divine.

*Heinsius* in his Funerall Oration breaks out thus into his Praises:

*Alii Abyssum eruditionis, alii scientiarum mare, alii doctorum solem, alii patris sobolem divinam, Alii genus Deorum, Alii perpetuum literarum dictatorem, Alii maximum naturae opus, & miraculum, Alii aliter vocare.* Some call him an Abyss of Learning, Others a Sea of Sciences, Others a Sun amongst the literate, Others the divine Off-spring  
of

of a divine Father, Others the Stock of the Gods, Others a perpetuall Dictator of Letters, Others the greatest Work, and Miracle of Nature, Others, Natures utmost Strength, And others otherwise.

Casaubon, honours him with the Title of *Triplos*, whereto all, which are in doubt are to repaire. And the same Grammarian further resembleth him to the ancient, and wise *Cato*:

*Plane quod de Catone olim dictum versatile ingenium sic illi pariter ad omnia fuisse, ut natum ad id unum diceret, quodcumq; ageret, id verissimum in eo reperiri, non seria magis, quam lusus evincunt.*

Truly that which was heretofore said of *Cato*, That he had a Wit so pregnant, and prompt to every thing, that you would say, it was formed for the very thing, whatsoever it was he was about; Now that this is found to be most true in this very man, his serious Affairs do not more evince it, then his Sports.

I'll end him with that of *Heinsius*: *Vir sine exemplo magnus*, A man Great, without his Peer.

*Justus*

### Justus Lipsius.

**J**ustus Lipsius is saluted by Pareus with the name of the Belgick Seneca, and called by Schottus, the very Eye of the Low-Countries, by Wouerius, Amor & delicia Generis humani, The Love and Darling of Man-kind, by Gruterus, Apex eruditionis recondite, The top of all mysterious Learning. By Dausqueius, Seculi literati Sydus: The Star of the learned Age: and by one more, Delicia Musarum, The Muses Delights.

Acidalius in his Readings upon Paterculus gives him this excellent ensuing Character.

*Quem virum per omnia Divis, quam hominibus ingenio propiorem, uti lumen unicum, & numen avi nostri colo, & veneror præter omnes, quos ille admiratores cultoresque ubique habuit plurimos.* Which man in all things for Wit, more near the Gods, then Men, as the onely light, and Deity of our Age I love, and reverence beyond those many Honourers, and Admirers which he hath.

Il'e add to this but that of Heinsius: Lipsius *suavissima quidem, sed inimitabilis, & ut ipse judicabat, ne tentanda quidem aliis eloquentia vir; Lipsius a man of most sweet, and yet of unimitable Eloquence, and as he himself did judge, not to be aspir'd unto by any others.* And therefore it was well said by Gaulterus, That he was *Major omni invidia, Above all Envy.*

Janus

## Janus Gruterus.

**J**anus Gruterus, an excellent Grammarian and Critick is commended by Caspar Barthius for his skill in correcting what in any learned Author may be amiss: *Vir* (sayes he) *emendandi prudentissimus, ac perspicacissimus*: Dempster extolls him for a Critick of incomparable reading, and Judgment, calling him *Seculi sui alterum Varro-* nem; Another *Varro* of that age he lived in.

Barthius advanceth his prudence, Honesty, Learning, and Wit. *Præstantissimus Gruterus, vir intime bonus, prudens & super quam credibile, eruditus, & acutus*. But of all men Pareus bursts forth into a strange admiration of him. *Janus Gruterus* Ω πῶποι, qui vir æτὸς ἐνεφέλῃα, *criticorum hujus seculi, ἀλφα καὶ ὠμύα, cujus scripta merum Nectar spirant & Ambrosiam*. Janus Gruterus a Wonderment, which man is an Eagle in the Clouds, the *Alpha* and *Omega* of the Criticks of this Age, whose Writings breath forth meer Nectar, and Ambrosia.

Caspar



## Caspar Barthius.

**C**aspar Barthius is called by one of the Learned, Ἀρχὴ τοῦ Κορίνθου μύσῃ, and graced by Pareus with this following Periphrasis: *Clarissimum Germaniæ lumen, & columnen nutantium literarum.* The most clear light of Germany, and the very Prop of staggering Learning.

One faith of the Books he writ, that they are such, that we can scarce read the Indexes of them without astonishment, much less the Books themselves. Another thus Characters him.

*Varro alter, si quisquam, merito dicendus, qui tam multa legit, ut aliquid ei scribere vacare, miremur, tam multa scribit, quam vix quenquam legere posse credamus.* Worthy to be called another Varro, if any man may be so named, who reads so many things, that we may wonder he had time to write, writes so many things, as that we may think no man able to read them.

He end all with that Hyperbolicall Eulogy given him, by one that Comments upon *Museus*.

Πάντα εἰδὼς χαίρων ὁφθαλμός.

*The all-seeing Eye of the Graces.*

Σ X H M A

ΣΧΗΜΑ ΠΗΤΟΡΩΝ:

OR, THE  
ORATORS.

In their right

SHAPES.

*Antiphon.*

**A** *Nippon* an Orator of *Athens*, was the first that did write an Oration, and delivered Precepts concerning it, whereupon he is stiled by *Suidas*, the most ancient of the Orators, of whom *Cicero* saith in his *Brutus*, That no man ever went beyond him in pleading of Causes of life, and death: as it appeared, when he pleaded his own Case.

No marvell therefore, if the foresaid *Suidas* calls him *Nestor*, and after *Gorgias* the Prince of Orators:

Orators : And *Philostratus* who writ the Lives of the Sophists, gives him also the same Character, and withall inserts the reason, Because he was able to perswade, in whatsoever he proposed.

He used to sell his Pleadings at a very high rate, so that he became thereby wondrous wealthy, he was Contemporary with *Socrates*, with whom he had frequent Conferences : *Zenophon* relates one, that he had with that Philosopher, he studied also Poetry, and professed that he had an Art thereby to drive away all sadness.

*Plutarch* tells us that he lived in an hired House neer the *Forum*, where he published by Pen and Paper, that he could cure all griefs, so that when any made their addresses to him, and related the causes of their sorrows, he very sweetly allayed them. I read not who was his Master, but *Plutarch* acquaints us, that he was αὐτοδίδακτος, His own Instructor.

I'll but add a word from *Thucydides* which concerns him, Ἀντιφῶν, second to none of his time, καὶ κρείσσων ἐν δυνάμει καὶ ῥημάτων, καὶ ἀγρίῳ λόγῳ. And one that was most excellent both for Invention and Elocution. *Suidas* saith, that he was θεωχιδέου τέτυκτο δίδακαλος, The Master of this *Thucydides*.

*Gorgias*

## Gorgias.

**G**orgias was a Rhetor of Sicily, the Disciple of Empedocles, and the Master of Isocrates, and other Orators, as Cicero hath recorded, of whom Philostratus hath said this, That as soon as he came forth into the Athenian Forum, he was wont to say continually, Propound to me what you please, and I will forthwith speak copiously to it, vinting unto them, that he knew all things, and could discourse excellently well on every Subject. Whence sayes the same Author, it was Proverbiall, *Gorgias* his Eloquence,

*Celius Rhodiginus* informs us, that his Oratory was had in so great esteem amongst the Athenians, that they would call those dayes wherein he was to plead, *εὐρητός*, and his Orations *λαμπράς*; He gained so much Wealth by his Rhetorick, that of all the Orators which ever were, he was the first that placed a Statue of beaten Gold within the Temple of *Apollo Delphicus*, whereupon *Plato* meeting him returning from *Delphos*, said unto him, Behold the fair and golden *Gorgias*: You may read more of that Statue in *Pliny*.

So sweet was this mans Eloquence, that it could detain and chaine fast to his Society, those two famous young men, *Critias* and *Alcibiades*,

*biades*, as also the most excellent *Thucydides*, and *Pericles*, even then when they were both aged.

### *Isocrates.*

**I**socrates the Son of *Theodorus* a Rhetor of *Athens*, and Disciple of *Gorgias*, contemporaneous with *Plato*, whom of all the Orators (he himself could say) That he only admired: he was defective in his pronounciation, and therefore came not into the *Forum* to plead causes; yet he reconciled *Philip* by his Letters to the *Athenians*, and in his excellent Panegyrick he stirred up the Greeks against *Asia*, and incited also the Rhetorician *Gorgias* to do the like.

*Cicero* calls him *Patrem eloquentiae*, The Father of Eloquence, *Et singularem doctorem*, and a singular good Doctor. *Lipsius*, *Oratorem militum*. Nay *Tully* speaking of him comparatively to other Orators, as he commendeth the subtilty of *Lysias*, the acuteness of *Hiperides*, the sound of *Eschines*, the force of *Demosthenes*, so he prayses the sweetness of *Isocrates*.

*Philostrates* calls him the *Athenian Syrene*, telling us that the *Syren* was placed on his Sepulchre as it were singing: In the Greek Anthology he is named *φῶς ἡΐπνος*, The light of Rhetorick. The Roman Orator compares his

School



School to the Trojan Horse, out of which most eminent Rhetoricians came forth.

*Quintilian* admireth him both for his speaking, and teaching; whose words are these:

*Clarissimus ille præceptor Isocrates, quem non magis libri bene dixisse, quam discipuli bene docuisse testantur*: That most excellent Schoolmaster *Isocrates*, whom his Books do not more testifie to have spoken well, then his Scholars to have taught well: his Writings were so precious, that *Pliny* saith, He sold one only Oration for twenty Talents.

### *Demosthenes.*

**D***emosthenes* a Citizen of *Athens*, and the Son of a Cutler, who, although he was left by his Father somewhat wealthy, yet being cheated through the dishonesty of his Guardians, he became so poor, that he had not wherewithall to satisfie his Schoolmasters: however at length by his great Industry and paines, he attained to such a perfection in Oratory, that he became the onely Maintainer of the Liberties of Greece, making King *Philip* odious by his Orations, for his endeavouring the infringement of them.

*Isidorus Pelusiota* calls him τὸ ἑλλὰδ' ὁ κεφάλαιον, The head of all Greece: and another eminent

Author joyning him with *Aristides* and *Thucydides*, stils them, *Tria sydera Rhetorices*, The three Stars of Rhetorick.

In the Greek Anthology, he is honoured with this following Character :

Σάλπιγξ ῥήτρης εὐκαλῶδης, πατρὸς Κοφός : The eloquent Trumpet of well sounding Oratory, a wise Father. *Suidas* telleth us, that *Salust* had by heart all his Orations, and that *Nonnus* had also read him over no less then six times.

*Cicero* in his *Brutus* gives him this Eulogy: *Oratorem plane perfectum, & cui nihil admodum desit, Demosthenem facile dixeris.* And again, in his Book *de Oratore* ; *Quo ne Athenas quidem ipsas magis credo fuisse Atticas.* Then whom I believe *Athens* it self was not more Athenian. *Quintilian* expresseth him with this Title. *Lex orandi*; to all this, I will but add that of of the Satyr-  
rist,

*Quem mirabuntur Athenæ  
Torrentem, & pleni moderantem Fræ-  
na theatri.*

*Eschines*

## Eschines.

**E**schines of Athens was first (as *Suidas* relateth) a Stage-Player, then a Scribe, and afterwards an Orator: he was *Demostenis æmulus*, but overcome by him in that Cause *De Corona*. *Cicero* doth very highly extoll him, *Nihil illo oratore arbitrari posse divinius*. Indeed he was the first of Orators, that was said to speak Divinely, because what he delivered was without premeditation, as though he had been inspired by some heavenly Deity.

Wherefore *Philostratus* saith of him, that his Eloquence was such, that none could imitate it; and hence it was, that his very Enemy *Demosthenes* (as it is in *Vossius*) would stile him, *μεγαλοφρόντατον*.

*Agellius* calleth him, *Acerrimum prudentissimumque oratorum, qui apud conciones Atheniensium floruerunt*. The most sharp and prudent of the Orators, which flourisht in the *Athenian Forum*.

This man in a weighty Cause corrupted the Judges, for which Delinquency he was cast into Prison, where by a Draught of Poyson he made himself away; he was by the way of jeer called by *Demosthenes*, *γερματωκῦον*, A Corrupter of Letters. *Dionysius* makes mention of seven more of this very Name.

## Lyfias.

**L**ysias the Son of Cephalus, the Syracusane, was one of the ten Orators born at Athens, whether his Father had been transported, stiled by Marcus Cicero, *Venustissimus scriptor, ac politissimus*, A most gracious and polite writer, of whom in his *Brutus* also, he gives a most glorious Character, preferring none before him, but that same Paragon of Greece, Demosthenes.

Neither is Dyonisius any way behind that Orator in commending him, who saith this to his immortall praise, that he obscured the glory of all those Orators, which either were before him, or Contemporary with him; so that thereupon, he stiles him the very Rule, or Archetype of the Athenian Language then used.

When he was a Boy, he went to the Colony of *Thufios*, where he continued, untill he was seven and forty years of age: and then returned a most excellent Orator.

Quintilian speaks thus of him, *Lyfias subtilis atque elegans, & quo nihil, si oratori satis sit docere, queras perfectius; nihil enim est inane, nihil arcescitum, puro tamen fonti, quam magno flumini propior: Lyfias is subtile, and elegant, then whom (if it be enough for an Orator to teach) you can require nothing more perfect, for there is not any thing vain, nor any thing borrowed, being*  
neerer

neerer to the pure Fountain, then the great, and wide Stream.

He let him go with this Character from *Dionysius* ὁδὸς ἔτι ἀκραιτέρῃ, ἔτι Χαιρέτερῃ λυσίῃ, None more diligent, and more gracious then *Lysias*.

*Demades.*

**D** *Demades* whom *Suidas* stileth πανεὶς, καὶ ὠπλις, Crafty and fortunate, of a Mariner, and Porter, became an Orator of *Athens*, he lived about the times of *Philip*, and *Alexander*, Kings of *Macedon*; he writ, sayes *Suidas*, ἀπολογισμὸν περὶ Ὀλυμπιάδα τῆς ἑαυτοῦ Σουλταντίας, which *Olympias* was the Wife of *Philip*, and Mother of great *Alexander*.

He waxed exceeding rich, and Potent, and desired nothing more then the favour of the *Macedonians*, and especially of *Antipater*: He was much addicted to Luxury, so that he consumed most of his Wealth upon his Belly; whence it was *Antipaters* scuff, *Nihil ei, sicuti & cæsis vicimis, præter linguam, & ventrem superesse.* That there was nought more remaining to him, then what was wont to the Sacrifices, even the Tongue, and the Belly.



*Cicero* reporteth, that he wrote nothing; but *Suidas* mentions somewhat that he should write, *ιστορίαν περὶ δόξης, καὶ τῆς φιλοσοφίας καὶ τῆς ἀληθείας παύ-  
σας*. Besides what he might dedicate to *Olympias*.

*Plutarch* in the life of *Demosthenes* doth inform us, That *Theophrastus* being once asked the question, What kind of Orator was *Demosthenes*? his Answer was, Worthy of this City. And then being demanded, what a one was this *Demades*, he replied, *Supra urbem*, Above the City.

He was an extream factious, and seditious man, never well, but when he was in the fire of Contention. However excusing himself one day as to that matter, he acknowledged, that he had oftentimes spoken words to his owne particular damage, but never any that were injurious to the Common-wealth. *Suidas* sayes, *ὅτι κατέλυσε τὰ δικαστήρια, καὶ τὰς ῥητορικὰς ἀγωνίας*. That he everted Judgments, and took away all Oratory Contentions. He dyed under *Antipater*.

*Marcus Tull. Cicero.*

**M***Arcus Tull. Cicero* whose Father was a Roman Knight, passed through all the Honours and Dignities of that excellent Republike; being one of the Consuls, when *Catiline* broke out into Rebellion, he soon by his vigilancy and prudence quieted that Commotion. In his old Age, he was first proscribed by *Marcus Antonius*, and afterwards murdered, which caused that serious Apostrophe from *Vellius Paterculus* to the said *Antony*, which I shall here insert.

*Rapuisit*

*Rapuiſti tu Marco Cicerone lucem ſollicitam, & etatem ſenilem, & vitam miſeriores te principe, quam ſub te triumviro mortem. Famam vero, gloriamq; faſtorum, atq; dictorum, adeo non abſtuliffi, ut auxeris, vivit, vivetq; per omnium ſeculorum memoriam, dumq; hoc vel ſorte, vel providentia, vel utcunq; conſtitutum rerum nature corpus, quod ille pæne ſolus Romanorum, animo vidit, ingenio complexus eſt, eloquentia illuminavit, manebit incolume, comitem ævi ſui, laudem trahet, omniſq; poſteritas illius in te ſcripta mirabitur, tuum in eum factum execrabitur, citiusq; in mundo genus hominum, quam huius nomen cadet.*

Thou haſt ſnatcht from *Marcus Cicero* a ſollicitous light, and old age, and a life more miſerable under thee Prince, then death under thee *Triumvir*. The fame and glory of his deeds, thou art ſo far from taking away, that thou haſt augmented them; He lives, & ſhall live through the memory of all ages, and whiſt this Univerſe, or body of natural things, conſtituted either by caſualty, or by providence, or any other way (which he only of all the Romans apprehended in his mind, comprehended with his wit, illuminated with his wiſdome) ſhal remain in ſafety, his praiſe ſhall bear it company, and all poſterity ſhall admire his Writings, againſt thee, and curſe thy bloody deed againſt him, and man-kind ſhall ſooner ceaſe to be in the World then his Name ſhall periſh.

Its reported of *Molon* this Orators Maſter, (as it is affirmed by *Aurelius Viſtor*) that he wept very ſoare, becauſe he did as it were foreſee, that his Scholar being a Roman, ſhould deprive

deprive Greece of her Renown for Eloquence; Its the forementioned Paternus his Observation of him, *Quod omnia sua incrementa sibi debuit, vir ut vita clarus, ita ingenio maximus, qui effecit, ne quorum arma viceramus, eorum ingenio vinceremur.* That he owed all his proficiency onely to himself, a man as eminent in life, so transcendent for wit, who indeed effected, that we were not overcome by their wit, whose Armes we had conquered.

Seneca the Rhetorician speaketh to the same purpose :

*Quicquid Romana facundia habet, quod insolenti Græcia aut opponat, aut præferat, circa Ciceronem floruit :* Whatsoever the Roman Eloquence hath, which it may oppose, or prefer to insolent Greece, it all flourished in Cicero. And again saith the same Author, *Illud Ingenium solum populus Romanus per Imperio suo habuit.* The People of Rome had that onely wit equall unto their Empire.

Quintilian tells us, that he attained to the force of Demosthenes, the copiousness of Plato, and the sweetness of Isocrates : well might Symmachus then call it *Tullianam Opulentiam.*

Marcus

## Marcus Seneca.

**M***Arcus Seneca* the Rhetorician, was the Father of *Lucius* the Philosopher, and vulgarly called by the name of *Declamator*, although (as *Justus Lipsius* saith) Those Declamations were not of his own Composure, but onely were digested, methodized, and set in order by him; wherein (saies that learned Grammarian) *Come ac amenum ingenium suum satis ostendit*, He sufficiently displayed his neat and pleasant wit.

This same *Lipsius* saith further, That that work of his is very profitable for Eloquence, because he brings into one body thereby (as it were) the Members of all other Orators: And again, comparing him with his Son, he thus speaketh of him, *Unice me in filio sapientia delectat, in patre comitas, lepos & Facundia quadam simplex*: In the Son, Wisdome is the thing that onely affects me, In the Father Comity, Pleasantness, and a certain naked Eloquence.

He add but that of *Andreas Scottus*, *Nihil in lingua latina cum a Cicerone, Fabioque disceſſeris, scriptum purius, aut elegantius*. If you will but except *Cicero*, and *Quintilian*, there is nothing written in the Latine Tongue more purely, and more elegantly.

*Petronius*

### Petronius Arbiter.

**P**etronius Arbiter was a Knight of Rome, and very intimate and familiar with the Emperor Nero, called thereupon *Barthius, Arbiter ætium voluptatumque Neronis*, Pandar unto Neroses Nightly pleasure: for to this lascivious Writer, the Tyrant owed all his Sports, and Pastimes, and therefore was delighted with no mans company, as he was with his.

*Tacitus* speaking of this bloody Prince, sayes this of him, *Quod nihil amenum & molle affluentia putavit, nisi quod ei Petronius approbavisset.* That he accounted nothing sweet, and soft, and pleasant, but what *Petronius* had approved of. It seems then that this *Petronius* had the skill to make Provision of such Dainties, as would be suitable to his lustfull Appetite: and this appears by those common Characters which severall Authors have bestowed upon him.

*Turnebus* calls him, *Obscenum & lascivum scriptorem*, An obscene and lascivious Writer. *Et quod venustatem orationis sue spurcissimis inquinavit amoribus*, And that he defiled the Elegancy of his Oration with his most filthy Loves.

Indeed



Indeed his Latine is of the sweetest straine, and therefore deservedly stiled, *Vernule & latine urbanitatis purissimus fons*; The purest Fountaine of the Roman Language. What sayes Lipsius of him? *Vidistine quidquam venustius, argutius post natas Musas?* Hast thou seen any thing since the Muses were in the World, more sweet, and witty? And it is a pretty expression of the same Critick's; *Fragmenta ejus purissima impuritatis*. His Fragments are of a most pure impurity.

Dempster also doth express him to the life in this following Character.

*Candidus, Tersus, suavis, in omnibus mirandus, modo absit obscenitas.* Candid, faire, sweet, admirable in all things, were but his obscenities wanting.

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*Hermogenes*

*Hermogenes.*

**H***ermogenes* of *Tarsus*, surnamed *Xyſter*, wrote a Book of Rhetorick when he was but of the Age of eighteen; ſo that his Fame ſpread ſo far and wide, that it came to the Eares of the Emperour *Antoninus*, whoſe Imperiall Maieſty did condeſcend and ſtoop ſo low, as to receive Inſtructions in that Art of Eloquence from him ſo young: as alſo did the grave Philoſopher *Muſonius*.

But when he had arrived at the ſoure and twentieth yeare of his Age, he was deprived of his Wits, looſing all his Eloquence, without any viſible cauſe of ſo ſuddain, and ſo ſad a change. This made *Antiochus* the Sophiſt (as it is in the learned *Suidas*) to play upon him with this following Jeere.

Ἑρμοχὼς ὁ ἐν παῶν γέρον, ἐν δὲ γέρον πῶς.

*Hermogenes* which was amongſt the Boyes as an aged man, became at length amongſt the aged men a Boy.

*Vofſius* alluding to his Name calls him, *Mercury, ſi nomen ſpecies, patrem merito vocas ipſum eloquentiæ Mercurium*. If you conſider and regard his Name, you may very well call him the Father of Eloquence *Mercurius*.

*Quintilianus*

## Quintilianus.

**Q**uintilianus by nation a Spaniard, called by an eminent Critick, *Romana eloquentiae censor*, & *oratorum Coryphaeus*, accompanied the Emperour Galba unto Rome, where he was afterwards made Tutor to the Nephews of Caesar Domitian.

Angelus Politianus saith, and that out of Hierome, *Quod primus omnium Romae publicum iuventutis gymnasium instituit, & e fisco eximium stipendium accepit*. That he was the first which taught a publick Free-school at Rome, and upon that account received a large Stipend from the publick Exchequer.

Trebellius Pollio saith of him, That he was the severest, and wittiest Declamator within the whole Roman Empire, and that the reading but of one of his Chapters will sufficiently declare it: no wonder therefore if *Sidonius* stileth it, *Acrimoniam Quintiliani*, The Acrimony of Quintilian: and *Barthius*, *Ornium qui unquam scripserunt auctorum elegantissimum*, The most elegant of all Authors that ever writ.

Another Characterizeth him thus: *Criticorum omnium uenerabilis*, The most Criticall of all Criticks. And Dempster gives him these two ensuing Periphrases: *Orator eximius, ac necessarius, Optimusque dicendi Artifex*, A famous and necessary Orator, and the best Master of  
K Language.

Language. Witty *Martiall* Commemorates him in one of his acute Epigrams.

*Quintiliane vage moderator summe  
Juventæ,  
Gloria Romanæ Quintiliane Togæ.*

He is also taken notice of by that same admirable Satyrift *Junius Juvenal*.

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*Lucianus Samosatensis.*

**L***ucianus Samosatensis* lived in the Reign of *Trajan*, he was in the beginning a Professor of the Christian Faith, but in the end he Apostatized and fell to disparaging, disgracing, and reviling of it, thereby proving a Blasphemer of that glorious Profession, whereof he had been once, as it were a noble Champion.

*Suidas* sayes that he was at length torn in pieces by fierce and greedy Doggs, a very just Judgment from Heaven upon him, and a righteous reward to his base Apostasy. He was surnamed *Blasphemus*, or *Dysphemus*, because he would frequently deride the Oracles of God, and make but a mock of the true Religion.

Hen ce

Hence it is that *Barthius* stiles him, *Deorum hominumque irrisorem*, A derider both of Gods and men; and sayes *Lactantius*, *Lucianus*, *Qui Diis & hominibus non pepercit*. *Lucian* who spared neither God nor man. *Eunapius* tells us, That he was altogether composed for merriment. *ἐνὶ τῷ ἑαυτοῦ ἐστὶ τὸ μελαγχολῆσαι*. A man as it were made for to provoke Laughter.

Nay, he himself who best of all knew his own naturall temper, confesseth in his *Pseudologista*, that he was *ἀνεστὶν ἑλῶσις*; Incontinent of laughing.

I'lle but ad that, which *Caspar Barthius* hath sayd of all his Writings. *De philosophia hujus scriptoris dicere ausim n. mini ad nos usque fuisse perspectam, & cognitam, neque impiam esse, nisi quatenus veritati sese opponit Christianae, & non paulo altius oculos in rerum divinarum considerationem immittere, quam vulgo censetur*.

Concerning the Philosophy of this Writer, I dare affirm that it was never well apprehended and known by any, even to our very selves; Neither is it impious, but where it opposeth Christianity, and that it looketh higher into the consideration of divine things, then is commonly imagined by the Vulgar.



*Ælianus.*

**Æ**Lianus born at Præneste a Town in Italy, was the Auditor of Pausanias : he taught Rhetorick at Rome, soon after the death of the Emperour Adrian. Suidas sayes, That for the sweetness of his Speech he was called *παλαιοῦ*. He writ *De animalibus, de varia Historia, De Re Militari*, all which are come safe into our hands, we find this Character given him by Eunapius, That he wrote as Athenian like, as the very Athenians themselves, a man most praise-worthy for his purity in the Greeke Tongue. 4

Gesner speaking as to his History of living Creatures, saith thus of it :

*In Æleani de Animalibus libris Temperamentum quoddam, & Harmonia utriusque philosophiæ, morali (inquam) & naturalis.* In Ælian's Books of living Creatures, there is I say, a certain Temperament and Harmony of either Philosophy, morall and naturall.

And sayes another occasionally, wherewith I shall let him pass;

*In ejus narrationibus, quid non egregium, non prestant, non Idoneum vel ad cognoscendum, vel ad emittandum, fugiendumve? Quid non in eo tersum, elegans, politum, & Atticum?* In his Narrations, what is there, that is not egregious and excellent?

lent? What not fit either to be known, or to imitate, or to be declined? What is there, that is not neat, polite, elegant, and Attick.

*Aristides Adrianensis.*

**A**ristides Adrianensis an excellent Sophist, was much affected with Contemplation, who not being naturally prompt to Oratory, yet through his painfull Industry, he attained to an incomparable strain of Elocution. When Mark Antonine the Emperour was at Smyrna, where he had been for the space of full three dayes ere this Orator would afford him his attendance; at length coming to wait upon his princely Majesty, it was the Emperours first question, *Quare te sero vidimus?* Why so late before we saw thee? And the Rhetors reply was, *Theorema O Rex nos occupabat, atqui mens aliquid considerans, ab eo quod querit, suspensa esse non debet.* We were O King taken up with a Theoreme, but the Mind being under meditation, must not be withdrawn from that it seeketh.

Antonine being well pleased with this return, put this question also to him; *Quando audiam te?* Whom the Orator thus answered, *Hodie propone, & cras audies;* *ἂν σήμερον πρότειναι, καὶ αὔριον ἀκούσειν.*

Propound to day, and you shall heare to  
K 3                      Morrow,

Morrow, for we are not of those, that vomit forth things, but of them, that do all things accurately.

*Philostratus* calls him the Builder of *Smyrna*, for that City being destroyed by a most fearfull Earthquake, this *Aristides* wrote a lamentable Letter to the Emperour, such a Letter, as made him weep, and it so far prevailed with him, that in the end he condescended to rebuild it.

He is highly applauded by one that set forth his Orations, and that in these ensuing words; *Certe si quid judicare possum, videor mihi in uno hoc oratore & subtilitatem Thucididis, & suavitatem Herodoti, & vim deniq; & severitatem Demosthenis, accuratissime expressas deprehendere.* Truly, if I am able to judge, I seem most accurately to meet within this one Orator, the subtility of *Thucydides*, and the sweetness of *Herodotus*, and the force and gravity of *Demosthenes*.

### *Quintus Aurelius Symmachus.*

**Q**uintus Aurelius Symmachus was a man of Consular degree, and Præfect of the City. He is much commended by *Marcellinus* for his Learning, and modesty, and thus Characterized by *Boethius*, *Illud pretiosissimum generis humani decus, vir totus ex sapientia ac virtutibus factus:*  
That

That most pretious Ornament of Mankind, altogether composed of Wisdome and the Vertues: As also thus by Prosper; *Mirabili eloquio & scientia praeclitus*, Endued with wonderfull knowledge, and Eloquution. *Ausonius* writing an Epistle to him, gives him therein these following Commendations: *Haud quisquam ita nitet, ut comparatus tibi non sordeat; Quis ita Aesopi venustatem, Quis sophisticas Socratis conclusiones, Quis Enthymemata Demosthenis, aut opulentiam Tullianam aut proprietatem nostri Maronis accedat? Quis ita affectet singula, ut tu imples omnia? Quid enim aliud es, quam ex omni bonarum artium ingenio collecta perfectio?* Who comes so neer the Grace of *Aesop*? who the sophisticall conclusions of *Socrates*? Who the Enthymemes of *Demosthenes*? Or the Opulency of *Cicero*? Or the propriety of our *Maro*? Who so affects each as thou fillest all? For what art thou else but collect Perfection from the Wit of all good Arts?

It'e but add a Note from *Demosther*: *In Epistolis eloquens, in Relatione vehemens*. Eloquent in his Epistles, in his Relation vehement.

Of the Original

The Original of the  
Institution of the  
Church of England  
is to be found in the  
Scriptures, which are  
the foundation of all  
Christianity. The  
Church of England  
is a branch of the  
Universal Church, and  
its doctrine is based  
on the Scriptures and  
the Tradition of the  
Apostles. The  
Church of England  
is a part of the  
Catholic Church, and  
its members are  
in communion with  
the Pope and the  
Bishops of Rome.

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ΧΑΡΑΚΤΗΡ ΠΟΙΗΤΩΝ

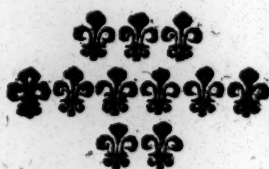
OR, THE

POETS

In their lively

PICTURES.

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L O N D O N,

Printed by E.C. for *Henry Eversden*,  
at the *Grey-hound* in *S. Pauls*  
*Church-yard*, 1659.

THE  
OF THE  
FOLTS  
PAGES

NOTES

Printed by E.C. Young  
at the Graysland in S. York  
Church-st. 1859.

TO HIS  
HONoured FRIEND,  
JOHN HOLMDEN  
Of Limsfield in the County of Surrey,  
ESQUIRE.

Ingenious SIR,

**A**ND I hope as kind, otherwise I must expect to meet with Frowns, for so slender hath my performance been, that if there be such a Grace, as Modesty, I may blush to own it: However a courteous Eye may pass over all my slips with a generous Indulgence; Indeed this is the presage, to which I may impute all my boldness, and if I am deceived, its my too forward praconception of your Candor hath beguiled me: And yet I am brief enough, and therefore guilty of the fewer Faults; had I been more prolix, I might have tyred out the greatest

L 2

Patience,

Patience, but seeing you are secured from  
 that, I hope it will be one Graine more in  
 the Scale to make your Lenity the heavier.  
 If I shall attain this undeserved Favour, I  
 shall have my wish, and be engaged to ap-  
 prove my self,

SIR,

Yours to all

Civilities,

Edward Larkin.

THE

THE  
NAMES  
Of the  
POETS

As they are handled in Order.

**O** *Rpheus,*  
*Alcæus,*

*Sappho,*

*Musæus,*

*Homerus,*

*Hesiodus,*

*Pindarus,*

*Anacreon,*

*Theognis,*

*Theocritus,*

*Aratus,*

*Lycophron,*

*Æschylus,*

*Sophocles,*

*Euripides,*

*Menander,*

*Aristophanes,*

*Plautus,*

*Terentius,*

*Callimachus,*

*Afranius,*

*Lucilius,*

L 3

*Accius,*



Accius,  
Ennius,  
Lucretius,  
Catullus,  
Virgilius,  
Corn. Gallus,  
Horatius,  
Ovidius,  
Manilius,  
Tibullus,  
Propertius,  
Gratius,  
Seneca,  
Persius,  
Peto Albin.

Pomponius 2<sup>us</sup>.  
Arunt. Stella,  
Juvenalis,  
Valerius Flac.  
Silius Italic.  
Lucanus,  
Martialis,  
Statius,  
Ausonius,  
Oppianus,  
Sidonius,  
Prudentius,  
Claudianus,  
Pontius Paul.  
Dracontius,



ΧΑΡΑΚΤΗΡ ΠΟΙΗΤΩΝ

OR, THE

# POETS

In their lively

## PICTURES.

### *Orpheus.*

**O***rpheus* an excellent Musitian and Poet, was a *Thracian* by Birth the Son of *Oeagrus*, and the Muse *Galliope*, much revered by the *O-dryse*, a Mountainous and wild People, their manners answering to the Climate of their Country, who notwithstanding their Native Ferity, danced after his wel-tuned Instrument, nay, the very senseless Trees are reported to have skipt, whensoever his Harp sounded, whereunto the Poet *Horace* hath alluded.

*Unde*

Unde vocalem temere insecuta  
 Orphea sylvæ,  
 Artemat erna rapidos morantem  
 Fluminum lapsus, celeresq; ventos  
 Blandum & lauritas fidebus canoris  
 ducere quercus.

*Suidas* saith of him, that he was *Σοφὴς, καὶ πολλὰ μυστήρια διδωχθεὶς*, A wise man, and instructed in many Secrets. He was torn in pieces by the raving *Menades*, near the River *Hebrus*, whose rent and dispersed Members the *Muses* gathered up and buried. His Harp upon his death was fained to have been taken up into Heaven.

*Suidas* in *Θρησκευέει* affirmeth, *ὅτι πρῶτος ἐπεχρηλόγησε τὰ ἐλλώων μυστήρια*. That he was the first Inventor of the Mysteries of the Greeks, so doth also *Tertullian* in *Apologetico*.

### *Alceus.*

**A** *Loeus* of *Mitylene* a Lyrick Poet, equall with that *Pittacus*, which was one of the seven wise men; amongst other of his Works, wrote a Book called *Stasiotica*, wherein he sharply

sharply reprov'd *Pittacus*, *Myrsilus*, *Megacyrus*, *Cleanthis*, and other Tyrants for oppressing their Native Country.

*Stobæus* doth recite two of his Verses concerning the dispraise of Poverty, the same being also recorded by that learned Writer *Athenæus*. *Plutarch* the Philosopher in the life of *Flaminius*, doth rehearse those Verses which this Author hath written in the dishonour of King *Philip*.

He was a most excellent Musician, and a great Warrior, preferring his strength far before his Poetry. *Athenæus* doth describe him to have been a Lover of Drink, wherein he would exceed without regard had either to the time of the year, or the disposition of the Heavens.

And *Barthius* gives him this mark, *Quod erat unum post Anacreonta maxime bibulus*: That after *Anacreon* he was the greatest Tipler. Its sayd, that one part of his Writings is worthy of a golden Harp, but in the other part, he descends to his vain sports, and loves, being indeed fit for matters of greater weight and moment.

M

Sappho

## Sappho.

**S**appho a Lyrick Poetress, was born about the Story second Olympiad; she wrote Epigrams, Elegies, Iambicks, & nine Books of Lyrick Verses. *Suidas* saith of her, *Quod ap'ati πλῆκ' ἐν ἑρμῃ*, That she was the first Inventress of the Harp; she is cited both by *Athenaeus* and *Stobaeus*. *Plutarch* in the life of *Demetrius*, makes mention of a Book, that she should write of Loves.

Others say, That there was another *Sappho*, and a Poetress, which entirely loved the young man *Phaon*; however the Latines do commend but one, who is by *Gyraldus* titled *Mascula* for her Virile Studies, which *Epitheta* is likewise given her by *Horatius*,

*Temperat Archilochi musam pede mas-*  
*cula Sappho.*

And she is called also *Pukbra Fair*, *ἡ ἀνθη-  
ρῶν pulchritudine*, From the beauty of her Poems. In the Greek Anthology they characterize her thus, *Πισικὴ μέλιται λιγύθεα* : The sweet Pierian Bee. Whatsoever is extant of her composition, is printed in Greek and Latine by *Henricus Stephanus*.

Musam



*Museus.*

**M**<sup>U</sup>*seus* a famous Poet, was the Disciple of *Orpheus*, if (as some say) not his Son: he had that renowned Harp of his conferrd upon him at his death, being for his great skill in Musick, thought worthy of it. He is the first that wrote of the Genealogy of the Gods; so great was his esteem among his Countrymen, that *Tertullian* saith, they accounted of him as a God, *Deus a suis habitus*. There goeth a Poem under his authority and Name, called *Leander* and *Hero*, but learned *Casaubon* hath clearly discovered, that he was never the Author of it.

*Scaliger* in his *Poetice* speaketh thus of him: *Arbitror ego Musæi stylum longe esse Homericò politiorè, et compitiorè. Quid si Musæus ea, quæ Homerus scripsit, scripsisset, longe melius eum scripturum fuisse judicamus.* I believe that *Museus* his stile is far more polite and neat, then *Homerus*, so that if *Museus* had written upon *Homerus* Subject, in my Opinion and Judgment, he would have written much better then he. *Suidas* saith, that there were no less then three of this Name, and all of them Poets.

**M 2*****Homerus***

*Homerus.*

**H**omerus so named by the Ionians for his blindness for *Oum* in their Language by the Figure *Metathesis* signifies blind; yet his proper Name was *Melesigenes*, because he was born near the River *Meletes*: He is otherwise called *Meonides*, from his Parent *Meone*, though some others would needs have him to be the Son of *Apollo*, and the Muse *Calliope*: he was a Poet of that great Renown, that no less then seven Cities strove to have the honour and glory both of his Birth and Breeding. The Verses are very well known.

*Septem urbes pugnant genus ob sapientis*

*Homeri;*

*Smyrna, Chios, Colophon, Ithace, Pylus,*

*Argos, Athenæ.*

Neither only did these 7. lay claim unto him, but three times seven, if we will give credit to the learned *Plutarch*, and *Suidas*, amongst which, *Rome* is very urgent, that he may be accounted hers; Now the uncertainty hereof moved *Ap-pien* the Grammarian to invoke his Ghost to come forth from the dead, and to declare the

Country,

Country, that so the Controversie might be decided. He wrote in twenty sourse Books the Wars of *Troy*, which he calls his *Illias*, and in as many more the Travells of *Ulysses*, which he Names his *Odyssees*. They were digested into that Order, wherein we now have them, not by himself, but by other men, and (as *Suidas* reports) chiefly by *Pisistratus* the *Athenian* Tyrant.

His Works were so admired by *Arcefilaus*, that he would not take his rest, untill he had read some portion of them. And again in the Morning, as soon as he was risen, he would say, *See ad Amastum ire*, That he was going to his Darling.

*Alcibiades* would strike that Schoolmaster in the Eare, whom he found without the Books of this most renowned Author. *Alexander* the great King of *Macedon*, having taken a rich Cabinet from *Darius*, whom he had overcome in Battell, resolved, that it should serve to keep these famous Works in.

*Eliau* telleth us, That *Plato* at the beginning studied Poetry, and having compiled certain Heroick Verses, he came to examine them by these noble Treatises of *Homer*, and finding them to fall very short of this eminent Poets Art and Faculty, he forthwith tare them, and burnt them.

*Dionysius Halicarnasensis* calls him Κορυφαῖος αἰ-  
 κωντων Εἰς τὸν παντες οἱ ποταμοὶ καὶ πᾶσα θάλασσα, καὶ  
 πᾶσαι χεῖνες. The top of all, whence every Ri-

ver, Sea, and Fountain flows. No wonder therefore if the Painter *Galaton* fainted him Vomiting, and all the other Poets like so many Dogs licking up what he had spued out.

*Cicero* could say, *Homero nemo similis*, None like great *Homer*: And *Velleius Paterculus* a most elegant and neat Historian, could give him a Character somewhat suitable to his merit.

*Clarissimum Homeri ingenium sine exemplo maximum, qui magnitudine operum, & fulgore carminum solus appellari poeta meruit, in quo, hoc maximum est, quod neque ante illum, quem ille imitaretur, neque post illum, qui eum imitari possit, inventus est.*

The most bright and matchless Wit of *Homer*, who both for the greatness of his Works, and the clearness of his Verses did alone deserve the Name of Poet, in whom this is most glorious, That there was neither any one before him, for him to imitate, nor any found after him, that could imitate him. I meet with his Epitaph in *Suidas*, which is as followeth.

Ἐνθάδε πρὸ τοῦ ἑξακισχαιλῶν καὶ γὰρ  
καλὴν ἦν.  
Ἀνδρῶν ἡρώων κοσμήτορα θεῶν Ὀμηρον.

He flourished about 160 years before Rome, the Mistress of the World, was founded.

*Hesiodus*

*Hesiodus*

**H***Hesiodus* was called *Cumaeus* from his Native Soile, and *Ascreus* from the place of his Education, he lived an hundred yeares after *Homer*, so sayes *Porphyrius*, and some others, as it is in *Suidas*. *Plutarch* writes of him, That being a Boy, and keeping his Fathers Flocks and Herds, he was beloved of the Muses, who gave him Laurell to eat, whereupon he commenced a most excellent Poet; and as *Homer* was called *Poeta Lacedaemoniorum*, The Poet of the Lacedaemonians; so this *Hesiod* was stiled *Poeta Helotarum*, The Poet of the Helots. The one teaching the way of Warfare, the other of Tillage.

The Philosopher *Jeronymus* reports, That *Pythagoras* descending into Hell, saw the Soule of this *Hesiod* fastned to a brazen Pillar, and there making a most dolefull, and dreadfull noise: as also the Ghost of *Homer* compass about with Serpents, and all for this cause, because they uttered in their Books false things of the Gods.

*Pliny*, and *Columella* affirm, that this Poet was the first man that wrote of Agriculture: The Criticks have afforded him many worthy Encomiums. *Hesiodi opuscula*, (sayes *Barthius*)



*Quantus Theſaurus Infuſa ſunt ſapientia?* The Works of *Hefiod*, how great a Treafury are they of untainted and unadulterated Wiſdome? And for his Stile, *Hemſius* ſaith of it, That it is *Mitis, facilis, ac amenus*, Mild, facile, and pleaſant.

Amongſt the *Tragedians* he is compared to *Euripides*, and amongſt the *Lyricks* unto *Sappho*, and amongſt the *Orators* unto *Iſocrates*.

*Paterculus* thus Characters this Poet; *Hefiodus vir perelegantis ingenii, & moliffima dulcedine carminum memorabilis, otii quietisque cupidiffimus, ut Homero tempore, ita operis autoritate proximus.*

*Hefiod* for the clearneſs of his Wit, and the dainty ſmoothneſs of his Verſe, is worthy of memory, a man infinitely deſirous of reſt and quiet, and as he was in time, ſo alſo in eſteem the next to *Homer*.

*Suidas* ſpeaking of his death, ſayes, that he was ſlain upon miſtake, by the two Brothers *Antiphus*, and *Climenus*, who in the Night thought they had been avenged on him, who had been the Deſlower of their Siſter.

*Pindarus*

## Pindarus.

**P**indarus of Thebes, the Prince of the Grecian Lyricks, was Eschylus his equall, he wrote in the Dorick Dialect, whom Horace for his Sentences, Figures, and Expressions, calls unimitable, he being indeed a Poet so much abounding with them.

When Alexander the Macedonian King made an assault upon the City Thebes, and took it by storm: Curtius informs us, that he spared the Family of Pindar, for the respect and reverence that he bare him. But Suidas is of opinion, that it was another Pindar, the Son of Scopelitus, whom Alexander so honoured, though the Cousin German of this Lyrick Poet.

Yet Plato styles this man Σοφίστατον, καὶ θεῖον, Most wise and divine: And Athenæus expresseth him to be χαλοφρονότατος. In the Greek Anthologie he is tearmed Ἑλικώνιον καὶ ἰμερόφωνον. The sweet singing Heliconian Swan. As other Muses were feigned to inspire other Poets, so did Polyhymnia him.

I'll say no more but a word from Lipsius. Pindarus ex ore humano præfert aliquid non humanum; Pindar out of an humane Mouth lets drop somewhat, that is more then humane.

Anacreon

## Anacreon.

**A**nacreon was a Poet of Ionia, whence he was called *Ionium Gloria*. He lived in Favour with Polycrates the Samian Tyrant: Cicero saith, that his Poem is amatorious, and lascivious, as is also his life: He was much taken among others with the beauty of the Boy Batillus, whereunto the Poet Horace alludeth in that Verse of his;

*Non aliter Samio dicunt arfisse Batillo  
Anacreonta Teium.*

He flourish'd in LII Olympiad. He was named *Teius* from the City he lived in, which was called after that Name: Pliny writes, that he was strangled with the stone of a Rayfin. Scaliger thus praiseth him;

*Hic excelluit adeo, ut ejus dictio quovis Indice arundinis succo dulcior mihi videbatur.* He so excel'd, that his Speech seem'd to me sweeter then the juice of the Sugar-Cane. Dempster stileth him, *Lyricum suavissimum*, The sweetest Lyrick. Suidas saith of him, that he wrote *μεγίστην τε κύναν & ἰάμβους*, Drunken Verses and Iambicks; and all of them *ἰάδι διαλέκτῳ*, in the Ionick Dialect.

*Theognis*

*Theognis.*

**T**heognis was of Megara in Sicilia, and flourished about the LIX. Olympiad. He wrote an Elogy upon those of the Syracusanes, that were preserved in the Siege, dedicating it to one Cyrbus, whom he dearly loved. There was another of this Name, which was a Tragick Poet, so cold in all his Works, that he was proverbially called Xlav, Snow: But this Theognis as he hath been discommended by some, so he hath been applauded by others.

Ammianus Marcellinus saith, That he is both Poeta prudens, & vetus, An ancient and wise Poet. And although Bartheus could lay it to his charge, That his Poem had neither Caput, nor Calcem, Head, nor Tail, yet Dempster affirms, That he is Vel Isocrate Judice necessarius. A necessary Poet even in the Judgment of Socrates. He begins his Work with the usuall form of Invocation; Ω ἄνα λητὺς ὤϊ Διὸς τίλθ.

*Theocritus*

## Theocritus.

**T**heocritus was a Poet of *Syracuse*, the Son of *Symmichus* and *Pbilina*, though *Suidas* calls his Father by the Name of *Praxagoras*, he lived in the time of *Ptolemy* the Son of *Lagus*; some would have him to be of *Cous*, and that he was transported from thence in a Ship to *Syracuse*. He wrote *Idylls*, and that in the *Dorick* Dialect, which *Virgil* afterwards undertook to imitate.

*Heinsius* styles him, *Bucolicorum principem*, The Prince of *Bucolicks*, preferring him on that account far before the renowned *Maro*: he was named βύκολος, as *Homer* was *Poeta*; of whom this is also *Heinsius* his Character. Theocritus scriptor, *cujus gratias, & Veneres nemo satis capit*, Theocritus a Writer, whose Graces, and sweetness none sufficiently comprehendeth.

*Suidas* joynes this Poet with *Moschus*, and *Bion*, and saith of them all, That they were τρεῖς βυκολικῶν ἐπὶ πῶν ποιηταί. The three *Bucolick* Poets.



*Aratus.*

**A** Ratus called by *Suidas* Σολεύς, *Solenfis*, from a Town of that name in *Cilicia*; was an ancient Greek Poet, the Son of *Athenodorus*, instructed in Grammar by *Menectates* the *Epbesian*, and in Philosophy by *Timon*, and *Menedemus*: so *Suidas*. *Cicero* testifieth of him, that being ignorant of Astrology, yet he described the Heavens and Planets in most eloquent and excellent Verses.

*Quintilian* thus commends him, *Sufficit operi, cui se parem credidit*, He sufficeth for the Work whereunto he thought himself equall: Its *Ovids* Verse of him;

*Cum sole, & luna semper Aratus erit.*

*Suidas* saith of his *Phænomena*, ἐν σαυαίνῃ ἐκβολῇ καὶ ἐν ἁπλοῦς ὁμηρικῇ. That the beginning of them is admirable, and his emulation Homericall. *Cicero* translated them when he was but a young man. *Suidas* informes us also, that besides his Poetry, he wrote ἐπιστολὰς εἰς ὁμοίαν ἁπλοῦς, Epistles also in Prose.

*Barthius* applaudeth him for this, *Quod de Deo locutus est divinitus*, That he spake divinely of God, more then could be expected from one that was ignorant of all heavenly truth: Saint

*Paul*

Paul himself makes use of a saying of this Poet, *AE* 17.28.

*τὸ γὰρ ἐστὶν ὅτι ἐσθλὸν.*  
For we are his Off spring. He was borne about the hundred and twenty fourth Olympiad.

### Lycophron.

**L**ycophron of Ubae, Citizen of Chaleis, the Son of Arictes, though adopted, as *Suidas* saith, by Lycus of Rhegium, was both a Grammarian, & a Tragick Poet: and ἐκ τῶν ἐπτα, *ἐκ τῶν ἐπτα* One of those seven which were called *Pleiades*. He wrote in all twenty Tragedies, whose Names are recorded by *Suidas*: and besides those, a very obscure Poem, named *Alexandra*, which the forementioned Grammarian files (in respect had to the obscurity of it) τὸ *Χρόνῳ μινυα*, A dark Poem.

*Laertius* tells us, That he was the Author of that Treatise *Menedemius*, so called from the Philosopher, whom he doth therein extoll; of his death, the Poet *Naso* in his *Annals*, thus writes:

*Utque corburnatum periisse Lycophrona  
narrant,  
Haerent in fibris fixa sagitta tuis.*

He

He was very gracious with *Pilemus Philadelphus*; his Works were so dark and obscure, that the Poet *Statius* makes it proverbial of him,

*Carmina Battiada, tenebrasque Lycophronis atri,*

His *Alexandra* is set out by *Maurus*, from whose hand it hath received so much clearness, and light, that he who was before called *Lycophron*, may be now named *Glycophron*.

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*Eschylus.*

**Æ**schylus of Athens, according to the report of the Orator *Quintilian*, was the first Composer of Tragedies. *Suidas* saith, that he writ in all ninety, and besides them some Elegies: his death was suddain, and strange, for sitting in an open place, on purpose to decline that stroak, which by unhappy prognostication threatned his ruine. It fell out, that being bare-headed, and bald, an Eagle flying over him with a shell-fish inclosed in his Talons, and taking his Pate to be some stone, whereon it might crack the shell, to come at the

the Meat, let it fall on the suddain, and brain-  
ed him.

Its reported of him, that being well heated  
with Wine, he would then compose his Tra-  
gedies, and consecrate them to *Bacchus*: *Plu-  
tarch* as he commends the wisdom of *Euripides*,  
and the eloquence of *Sophocles*, so he doth the  
sublimity of this *Æschylus*, all the commenda-  
tion that he himself would give his Works,  
was this, he would call them, *The Crusts of Ho-  
mers magnificent and sumptuous Suppers*.

He was a good Warrior, and as he did fight,  
so he did speak, wherefore *Heinsius* saith thus  
of him.

*Sane ad tubam etiam scripsisse credas, adeo subli-  
mis in oratione, ac grandis, verbis quæ quibus utitur,  
ipsis prope par rebus, heroicam & audacem dictionem  
effundit.*

He wrote indeed with his Pen, as he fought  
with his Sword.

*Sophocles*

## Sophocles.

**S**ophocles was an *Athenian*, the Son of *Sophi-  
lus*, borne in the seventy third *Olympiad*, a-  
bout seventeen yeares before the Learned *Socra-  
tes*: he was called *μυλίσσα δια τὸ γλυκύ*: The Bee  
for the sweetness of his Expression; so saith  
*Suidas*.

Its recorded, that his owne Sons accused him  
in his old age for a witless man before the  
Judge, whereupon the aged Father produced  
a Tragedy, which he had lately formed, and  
then asked the Judge the question, Whether  
that seemed to be the work of an Idiot? Where-  
fore the Judge commending him, and his Po-  
em, rebuked his Sons, and sent them away  
with shame.

*Polemon* the *Athenian* Philosopher, was so de-  
lighted with this man, and *Homer*, that he  
would frequently say, they were both endued  
with equall wisdom, calling *Homer* Heroicall  
*Sophocles*, and *Sophocles* Tragicall *Homer*.

*Simonides* the wise man, stiled him *ἄνθος ποι-  
ῶν*. The Flower of the Poets. *Suidas* saith,  
that he wrote one hundred and three and twen-  
ty Tragedies: and in his Contentions for the  
palme with other Poets, he obtained no lesse  
then foure and twenty Victories, the last wher-  
of happening far beyond his expectation, he  
was so transported with suddain joy, that he  
N forthwith



forthwith expired: he dyed about six yeares after *Euripides*, and is preferred before him for the majesty of his stile, though short of him for number of Sentences. *Suidas* saith, that besides his Tragedies, *ἔγραψε ἐπὶ τῶν ποταμῶν, καὶ τῶν ἀνθρώπων, καὶ τῶν θεῶν, καὶ τῶν ἀντικύβητων.* He wrote an Elegy, and *Pæan*, and also solute Prose.

### *Euripides.*

**E***uripides* was the Son of *Mnesarchus* and *Eclia*, and had not, as some have reported, a Seller of Herbs for his Mother: *Suidas* vindicates him from the disparagement of so mean a descent, asserting in *ἡ δὲ λῆδεα ἐν τῷ ποταμῷ οὐκ ἔστιν ἀνδρῶν οὐκ ἀνθρώπων*. That he was of noble Birth, as *Philochorus* doth demonstrate it. He was born on that very day, wherein that huge and numerous Host of *Xerxes* was overthrown by the *Athenians*.

At the first, he was a Painter, but afterwards he became a most excellent Tragedian. For Rhetorick he was the Scholar of *Prodicus*, and for Philosophy the Auditor of the most learned *Socrates*; he had his Name from *Enripus*, for his Austerity, they called him, *Μετρωμένης*, A Hater of Women: and yet *Suidas* affirms, that he was a married man, and had two Wives, being

ing divorced from the first for her unchastity, neither did he find the second more loyall to his Bed: he flourished in the Reign of *Arche-laus* the King of *Macedon*. *Suidas* saith, That he was torne in pieces by ravenous and greedy Dogs, or rather in the Night by barbarous and bloody Women: The *Athenians* grievously be-moaned his untimely and suddain death, his Monument is all *Greece*: He was aged seventy five yeares, and died in the ninety third *Olympiad*: he wrote (they say) seventy five Tragedies, for every year he lived a Tragedy, though others will have the number of them to be ninety two: however *Suidas* saith, that there are but seventy seven extant. He obtained five Victories, foure in his life time, and one after his death, his Brothers Son being the Actor of that Tragedy.

*Heinsius* gives him this good commendation, *Omnium Oratorum non minus pater, quam optimus Poeta*. No less the Father of all Orators, then a most excellent Poet.

N 2

Menander

## Menander.

**M**enander an ancient Comedian of Athens, was solicited (as Pliny reporteth) by solemn Ambassadors from the Kings of Ægypt, and Macedon, to grace them with his Society, craving it from him, by very bounteous and magnificent proffers of honour and wealth.

This Poet wrote according to the Judgment of Suidas, an hundred and eight Comedies, though others affirm no less then an hundred and eighty; They were all translated into elegant Latine by Terentius, but the ill success of the times prevented us of the enjoyment of them, they being all lost He writ also Epistles to Ptolomæus the Son of Lagus King of Ægypt, and some to his friend Glyceræ; he flourished about the hundred and fiftenth Olympiad: Suidas calls him κομικὸν ὁ νέος κομωδίας, ὁ ξυὸν δὲ τῶν ἄλλων and besides he saith of him, that he was ἀνδρὶς ἐμπαίςας. Very mad in his love of Women. However Quintilian is very large in the setting out his praises.

Menander vel unus meo judicio diligenter lectus ac cuncta que precipimus effingenda sufficiat, ita omnem vite Imaginem expressit. Menander alone in my Judgment well read, may suffice for all that we command to be done, for he hath very well expressed every kind of life. The same Author extolleth

extolleth him both for his copiousness of Invention, and for his veine of Eloquence, neither is *Plutarch* less backward in his advancement.

### *Aristophanes.*

**A**ristophanes a Comædian, lived in the hundred and fourteenth *Olympiad*. *Suidas*, speaking of his Birth, saith thus of it; πῦρ δὲ αὐτῷ καὶ ἐπολέλον ἰστούμενοι. Some affirme that his extract was servile. The same Author reports him to have been εὐρετὴς τῷ πηλομαίτρῳ καὶ οὐκ αὐτίστῳ. He was called Βαυολόχῳ, because in his Comedy filed νεφέλαι, he doth satyrically traduce *Socrates*, who indeed was by Oracle reputed the wisest of the World.

*Scaliger* saith, that this Poet is *Cum risu mordax*, Though merry, yet without biting: Its reported, that *Plato* so admired him, that when *Dyonisius* the Tyrant was desirous of the Athenian Language, he sent this mans Comedies unto him. And *Chrysostome* was so taken both with his Eloquence, and vehemency in taxing, and reproving the Vices of Women, that he would spend a great part of the day in reading of him, and at Night going to his rest, he would put him under his Pillow, and so sleep upon him, as *Alexander* the Great was wont to use *Homer*.

*Quintilian* joyning this *Comædian* with *Aristarchus*, calls them *Poetarum iudices*, The Judges of the Poets, and yet *Athenæus* telleth us, that he was ever in drink when he composed his Verses, as was also *Alceus*. The Athenians so highly honoured him, that they would have him, and none other to be so preem, so saith *Ælian*.

### M. Acc. Plautus.

**M.** *Acc. Plautus*, named at the beginning *Plotus* (as *Festus* reporteth) *A planicie pedum*, From the plainness of his feet, which the *Umbrians* call *Plotos*, was a most witty *Comædian*, stiled by *Scaliger*, *Romane lingua lex*, The Law of the Roman Tongue: and by *Lipsius*, *Decima Musa*, The tenth Muse: as also *Gratiarum hortus*, The Garden of the Graces. He lived in those times at Rome, wherein those eminent Romans, *Publius Scipio*, *Fulvius Nobilior*, and *Marcus Cato* flourished. *Horatius Flaccus* testifieth, that he imitated in his Playes those Greek Authors, *Demophilus*, *Piemon*, and *Epicarmus* the *Sicilian*.

It was *Varroes* opinion, that if the Muses spake in the Latine Tongue, they then used the phrase of *Plautus*.

*Meursius* stileth him, *Omnium leporum patrem*, The Father of all witty Conceits. He was compeld to grind at a Mill, in regard of his extreame poverty, and when he was tired by  
that



that painfull and heavy work, then he would by way of recreation compose Comedies, and sell them for his provision and sustenance.

*Volcatius Sedigitus* writing of the Comedians, and setting every one in his place and order, preferreth this *Plautus* before all others, even next unto *Cecilius*: *Jerome* takes speciall notice of this Author, *Hec est Plantina elegantis, hic lepos Atticus, & musarum, ut dicunt, eloquio comparandus*. This is *Plautus* his elegancy, this is the Athenian Wit, and (as they say) comparable to the elocution of the *Muses*. He died few years after *Quintus Ennius* in the hundred forty fifth *Olympiad*: what a great loss was sustained by his death, he himself witnesseth by these Verses, which he composed before his death.

*Postquam est morte captus Plautus,  
Comedia luget, Scena est deserta.  
Deinde risus, ludus, jocusq; & numeri  
Innumeri simul omnes collatrymarunt.*

There were imputed to this Poets compose an hundred and thirty Comedies, but *Leilius* a most learned Writer will have but twenty five acknowledged to be his, many being composed by one *Plautius*, whereupon the mistake might be grounded in respect of the vicinity of their Names.

### Publius Terentius.

**P**ublius Terentius was by Birth a Carthaginian, but brought to Rome in his tender yeeres, where he was ingenuously trained up, and educated both in good Literature, and Manners by Terentius Lucanus; being naturally furnished with a quick Wit, and ripe Judgment, he was taken into Fellowship by those two noble Romans Lelius, and Scipio, whose assistance he had (as Cicero writeth) in the composure of his most neat and elegant Playes. And the learned Varro is also of the same judgment.

This Comædian was an Imitator of Menander, whereof Justus Lipsius calleth him Menandri Imaginem, The Image of Menander: and so the Veils of Caius Caesar do Decypher him.

*Tu quoque, tu in summis o dimidiate  
Menander*

*Poneris, & merito puri sermonis A-  
mator.*

Africanus that great Comædian prefers him before all other Comick Poets.

*Terentio non similem dices quempiam.*

*Heinsius*

*Heinsius* saith, that his Wit is incredible, and that scarcely one in one hundred understands him. *Cæcilius*, *Afranius*, and he, lived all about the same age. *Dulces latini leporis facietia per Cæcili-um, Terentiumq; & Atranium sub pari etate n- tuerunt.* The dainty witty Conceits of the La- tine Tongue about the same age were by *Cæci- lius*, *Terentius*, and *Afranius* rendred worthy of an high esteem. So *Paterculus*.

*Horatius Flaccus* the best Censurer of the old Poets, admires the Gravity of *Cæcilius*, and the art of this *Terence*, wherein he wonderfully ex- celled; and of the same judgment was also *Quintilian*, as the Epigrammatist *Ausonius* com- pareth *Virgil* with *Homer*, so he doth *Terence* with *Menander*, attributing to him the very ele- gancy of the Latine Tongue.

*Tu quoq; qui Latium lecto sermone Te- renti*

*Comis, & astricto percurris pulpita socco.*

Concerning his death Authors vary, some say, that he died in *Arabia*, others, and amongst them the Poet *Ausonius*, do affirm, that the loss of his Playes (which happened through Ship- wrack) broke his heart, so that he died for very grief.

*Callimachus*

## Callimachus.

**C**allimachus the Son of Battus, and Mefatme was an Elegiographer of Cyrene, of whom Suidas saith, That his industry and diligence was so wonderfull, that he could compose Poems in any kind of Verse, and also write most excellent smooth Prose. The said Author moreover affirmeth, that he compiled no less then eight hundred Books: he lived in the time of Ptolomeus Philadelphus: Quintilian fileth him, Elegie principem, and saith Ovid of him.

*Battiades toto semper cantabitur orbe;  
Quamvis ingenio non valet, arte valet.*

He wrote a notable Work, *De sacrorum origine*, which he calls *αἰτία*, The argument wherof is much after that of Ovid, *de Rustic. Maritall* commemorateth him in his tenth Book, in an Epigram to his friend *Mamurra*.

*Legas Aetia Callimachi.*

Before he came to converse with Ptolomy, he taught Grammar at Eleusine a Village of Aethiopia. He married the Daughter of Euphrates a Syracusan, his sisters son was of his Name, and an heroick Poet, mentioned by Suidas.

LUCIUS

*Lucius Afranius.*

**L**ucius Afranius, called by some Marcus Afranius was a Comickall Poet and flourished in Rome at that time, when Terence, and Cæcilius were somewhat aged. Cicero in his Brutus stileth him *Hominem perargutum, in Fabulis etiam disertum*: A witty man, and eloquent in all his Comedies. He came neer in his imitation to Menander, according to that of the Poet Horatius.

*Dicitur Afrani toga convenisse Menandro.*

Indeed Macrobius affirmeth, that he borrowed much from that old Comædian, which the Poet himself very ingenuously acknowledgeth, as is to be seen in that answer of his, to his Obtreptor.

*Fateor, sumpsi non a Menandro modo,  
Sed ut quisque habuit, quod conveniret  
mihi,  
Quod me non posse melius facere credidi.*

*Quintilian*



*Quintilian* commends his Eleganey, but withall takes speciall notice of his filthy loves, wherewith he did deprave and corrupt his Arguments.

He is remembred by that neat Epigrammatist *Ausonius*.

*Qui toga facundi scenis agitavit Afrani.*

And he is mentioned likewise together with *Calicius* and *Terentius*, by *Velleius Paterculus*, ut *supra*. *Aulus Gellius* highly honours this Poet, and chiefly commends that Verse of his, wherein he thus speaketh of Wisdome.

*Usus me genuit, mater peperit memoria,  
Sophiam me Graii vocant, vos sapientiam.*

The Grammarians do frequently make mention of him, but of his death the Ancients write not.

### *Caius Lucilius.*

**C***Aius Lucilius* called by *Juvenal*, *Alumnus Aruncæ*: was born of good Parentage, being Uncle (as some of the Grammarians have written) to *Gneius Pompeius*. *Petrus Crinitus* thus extolls him. *Illud imprimis manifestum est, fuisse Lucilium in genio acerrimo, & in scribendis versibus festivo, & urbano.*

He

He was very intimate and familiar with *Quintus Philocomus*, who was one chief Instrument of the publication of the Works of this Satyrift, fo records *Suetonius*.

He was the first Poet that wrote Satyrs, being an Italian by Birth. He scourgeth the Vices of those that were his Countrymen, by name *Rutilius*, *Carbo*, *Tubulus*, and many others whose wickednesses his Ingenuity could not bear with.

*Horace* fastneth this reproach upon him, that he should flow muddily.

*At dixi fluere hunc lutulentum.*

And *Scaliger* saith, *Illum ne fluere quidem*: that he floweth not at all; But *Juvenal* well observing his Acrimony, thus describes him.

*Ense velut stricto quoties Lucilius ardens*

*Infremuit, rubet auditor, cui frigida mens est*

*Criminibus, tacita sudant praeordia culpa,*

*Inde Ira, & lacryma.*

The Emperor *Adrian* preferd this *Lucilius* before all the Poets that had written Satyrs. *Gellius* and *Quintilian* were great Admirers of him, the Encomium, which the latter hath given him, we will here publish. *Satyra quidem tota nostra est, in qua primus insignem laudem adeptus est Poeta Lucilius, qui quosdam ita deditos sibi habet amatores, ut eum non ejusdem modo operis autoribus, sed omnibus poetis preferre non dubitent; Ego quantum ab illis, tantum ab Horatio dissentio, qui Lucilium fluere lutulente, & esse aliquid quod tollere possis, putat, nam eruditio in eo mira, libertasq; & acerbitas, & abunde solis.*

The

The Satyr is wholly ours, wherein the Poet *Lucilius* hath first attained transcendent praise, who hath indeed gained lovers so firme and constant to him, that they do not doubt, not onely to prefer him to the Authors of the same Work, but also to all other Poets. In asmuch as I differ from those so I dissent from *Horace*, who thinks that *Lucilius* floweth mud-dily; and that there is in him, which you may strike out; for there is in this Author, learning to be admired, and sweetness, and bitterness, and abundance of salt.

Now, that he was the first Satyrist, we gather it from those words of *Pliny*;

*Lucilius primus condidit sili, nasum*: He flourished about the time of the second punick War; he died at *Naples*, and there was Interred after he had lived to the age of six and forty yeares: Some write, that he had a publick, and solemne Funerall.

*Accius*

## Accius.

**A**CCIUS a Tragædian, Junior to Pacuvius, was borne when *Macrinus* and *Seranus* were the Roman Consuls: a Poet so beloved of *Decius Brutus*, that he would adorne the Frontispieces of the Temples, and the Monuments of the dead, with his worthy Verses. This Poet would not arise to *Julius Cesar*, when he entred the Theater, not out of contempt to his Mighty Greatness, but because he thought himself in reference to his Abilities, far *Cesars* Superiour, and therefore he was not accounted insolent, because in those assemblies, there was a comparison of *Volumines*, and not of *Images*.

This *Accius* journeying into *Asia*, went to *Tarentum*, that he might converse with *Pacuvius*, to whom he recited his Tragedy *Atræus*, which that grave Poet did indeed commend, but withall said (as it is in *Crinitus*) *Simul grandia & sonora esse, quæ ab Accio scripta forent, videri tamen sibi duriuscula, & subacida*. To which words of *Pacuvius*, *Accius* thus replied (as I read in the same Author) *Nec se panitere, quoniam idem ferme ingenis solet accidere, quod pomis, quæ enim dura admodum, & acerba nascuntur, paulatim mitia fiunt, atque perfectiora redduntur; Quæ vieta gignuntur, & mollia, nunquam ad veram frugem,*

gem, & maturitatem perveniunt : Sic sentiendum est de hominum Ingeniis.

Pliny sayes, that he was but of low stature, although he had placed his Image in the Temple of the Muses, in a very large form and proportion : his Trajedies are often cited by our Grammarians. Quintilian conferring this Poet with Pacuvius, sayes thus of both.

*Nitor & summa in excolendis operibus manus magis videtur temporibus, quam ipsis defuisse. Virium tamen Accio plus tribuitur, Pacuvium videri doctiorem, qui esse docti aff. Etant, volunt. Horace also thus compares him.*

*Ansert Pacuvius docti famam senis, Accius Alti.*

Pacuvius gets the fame of being learned, and Accius of being sublime, and high. That comparison of Quintilians makes me altogether forbear to speak of Pacuvius.

Quintus



## Quintus Ennius.

**Q**uintus Ennius called *Rudius*, from *Rudium* a Town in *Calabria*, where he had his birth, and breeding, was in the Consulship of *Quintus Valerius*, and *Caius Manlius* brought by the *Questor Cato* into the City of *Rome*, where he had his habitation in the Mount *Aventine*. He wrote *Annals*, *Satyrs*, *Comedies*, and *Tragedies*, but they are all lost, there being nothing else communicated unto us, but a few scattered Verses, cited by severall Authors: *Horace* calls him, *Alterum Homerum*, Another *Homer*.

Ennius & sapiens, & fortis, & alter *Homerus*. For he himself gave out, that *Homer's* Soul was the Informer of his Body. *Aulus Gellius* affirms, that he would oft-times say, that he had three Hearts, *Quod loqui Græce, latine & Oscæ sciret*: Because he could speak both the Greek, Latine, and *Oscian* Languages. Whence it is, that *Gyraldus* also stileth him, *Tricor*, and *Lucretius* *Tripectorum*.

Its the common fame, that *Virgil* should say, *Aurum se ex Ennii stercore colligere*, That he gathered up Gold from *Ennius* his Dunghill. *Scipio Africanus*, so intimately and intirely affected him, that he would needs rest in the same Sepulcher with him: he died through immoderate drinking; whereupon the Poet *Horace* in his *Epods*, chargeth him with the guilt of drunkenness.

O

Quintilian

Quintilian so highly esteemed this *Ennius*, that he thought him worthy to be adored with the same Religion, they honoured their sacred Groves. *Marcus Cicero* affirms, that this Poet composed these following Verses of himself.

*Aspicite o Cives, senis Ennii Imaginū  
urnam :*

*Hic vestrum pinxit maxima facta  
patrum.*

*Nemo me lacrymis decoret, nec funera  
fletu*

*Faxit, cur ? voluto vivus per ora  
virum.*

---

*Titus Lucretius Charus.*

**T**ITUS *Lucretius Charus*, of the Family of the *Lucretii*, was a physicall Poet: *Quintilian* joyns him with *Macer*; *Macer* & *Lucretius* legendi quidem, elegantes in sua quisque materia, sed alter humilis, alter difficilis. *Macer* and *Lucretius* are to be read indeed, as being both of them elegant in their matter, the one humble, the other hard: *Lucretius* wrote more purely, then learnedly,

learnedly, shewing the Reader more of his Wit than Art, for he did nothing else but illustrate what others had invented, by the sweetness of his Verse.

He wrote six Books of the Nature of things, wherein he followed the Doctrine of *Epicurus*, and the Poet *Empedocles*, whose Verse and Wit he did exceedingly admire. Some say, that this his Work was afterwards corrected by *Cicero*, himself deceasing ere he had time to revise it. They say of this Poet, that after some intervals of recreation, he would return unto his Poetry as one surpris'd with a spirit of madness, whence is that of *Statius*.

*Et docti furor arduus Lucreti.*

Of whom also thus writes *Ovid*.

*Carmina sublimis tum sunt peritura  
Lucreti,*

*Exitio terras cum dabit una dies.*

In *Vespasian's* time there were those that for *Virgil* would read *Lucretius*, and for *Horace*, *Lucilius*; so says *Crinitus*. *Eusebius* tells us, That his own Wife *Lucilia*, by giving him a Philter, cast him into a Phrensie, whereof he forthwith died; whereas her only intent and design was to make him love her the better, he was not

much before *Cicero's* time, neither did he live above the age of forty.

*Caius Valer. Catullus.*

**C***aius Valer. Catullus*, an Epigrammatist of *Verona*, was born when *Terentius Varro* that learned Grammarian flourished, one yeare before the Historian *Salustius*; much about that time, that *Sylla* and *Marinus* rent the Commonwealth of *Rome* with their intestine and bloody Factions: he was gracious with *Virgil*, as appears by that known Distick.

*Sic forsan tener ausus est Catullus  
Magno mittere passerem Maroni.*

He was brought unto the City by *Mallius* when he was but of tender years, where by the maturity of his piercing Wit, and eminent Learning he soon found grace and acceptance with the Nobles, and chiefly with *Cicero*; to whom, as his Patron, he dedicates this neat and elegant Epigram.

*Disertissime*

*Disertissime Romuli Nepotum,  
 Quot sunt, quotq; fuere Marce Tulli,  
 Quotq; post aliis erunt in annis,  
 Gratias tibi maximas Catullus  
 Agit pessimus omnium Poeta,  
 Tanto pessimus omnium poeta,  
 Quanto tu optimus omnium Patronus.*

He merited the name of Learned, because he so well expressed in the Latine Tongue, what the Greeks thought not imitable, for indeed a better Interpreter of the Grecian Poems, no Age can present us with, then this *Catullus*, whose success therein was so incomparable, that *Martial* could not choose but sound his praise.

*Verona docti syllabas amat vatis.*

*Aulus Gellius* honours him with this Title, *Elegantissimus poetarum*, The most elegant of the Poets. However *Lasciva est pagina*, his Book is lascivious, and biting too beyond moderation, so that its reported of him, That he would not spare *Cæsar* himself, no, not even then when he was in his greatest Glory. He loved one *Clodia*, whom by a feigned Name, he called *Lesbia*, according to *Ovid's* Verses.

*Sic*



*Sic sua lascivo cantata est sæpe Ca-  
tullo*

*Fœmina cui falsum Lesbia nomen e-  
rat.*

The same Poet doth oppose this very man to  
Virgil's Majesty, and the Epigrammatist Martial  
prefers him before himself in that Epigram of  
his to his Friend Macer.

*Nec multos mihi præferas poetas,  
Uno sed tibi sim minor Catullo.*

Gellius in his Attick Nights commends him for a  
most elegant and sweet Poet He died but young,  
not exceeding the Age of thirty years. Ple let  
him pass with that well-known Distick.

*Tantum parva suo debet Verona  
Catullo,  
Quantum magna suo Mantua Vir-  
gilio.*

*Publius*

## Publius Virgilius Maro.

**P**ublius Virgilius Maro, called *Virgilius a virga*, which *Calvus* alludeth unto in that Verse of his.

*Et Vates cui virga dedit memorabile nomen.*

The Poet to whom the Laurel Rod did give a memorable Name. Yet some others wil have it to be the Poplar; he was called *Parthenias*, from his modesty: of his Birth *Martial* thus speaketh.

*Maie Mercurium creastis Idus,  
Augustis redit Idibus Diana.  
Octobres Maro consecravit Idus.*

He was born in the Village *Ande*, not far from *Mantua*, and therefore called by *Silius Italicus* *Andinus vates*. He studied at *Cremina*, and at *Naples*, his Masters were *Orbilius*, and *Scribonius*, he put on his Viril Gown the same day that *Lucretius* died. In his *Bucolicks*, he imitated *Theocritus*, in his *Georgicks* *Hesiod*, in his *Eneida*, *Parthenius*, *Pisander*, *Apollonius*, and chiefly *Hommer*, and amongst the Latines, *Ennius*, *Livius*, *Andronicus*, *Nevius*, and *Lucretius*.

His choice Friends, he conversed with, were *Asinius Pollio*, *Cornelius Gallus*, *Quintilius Varus*, *Horatius Flaccus*, and *Mecenas*. Nay, *Cæsar* himself was a transcendent Lover of him, they writing familiarly each to other.

*Jerome* in one of his Epistles compareth him unto *Homer*, stiling him *Alterum Homerum*. *Lamprius* writing his life, names him *Platonem poetarum*, the Plato of the Poets, and so *Cælius Rhodiginus*, *Poeta platonicus*, The Platonick Poet.

*Alexander Severus* the Roman Emperour placed his Picture together with the Image of *Cicero* in the House of his *Lares*. *Columella* giveth him this Epithet, *Sydereus vates*, The Starry Poet. *Scaliger* calleth his *Enëids*, *Altiloquentissima Eneis*. Whensoever any of his Verses were recited in the Theater, the people would all rise up, and reverence him being present, as though he were *Cæsar Augustus*: he was had in so great esteem at *Rome*, that whensoever he did but shew himself in publick, the people would cry out, *Delicias Romæ*, *Romes Darling*.

I will but add *Scaligers* report of him, and so pass unto the next; *Vates suavissimus*, *Nitidissimus*, *pulcherrimus*, *dulcissimus*, *politissimus*; *Inest in eo shæsis regia*, & *ipsius Apollinis ore digna*, *sic putato loqui Deorum preceres in Conciliis Cælestibus*, *Non, si ipse Jupiter poeta fiat, melius loquatur*. Most sweet, fair, splendid, polite Poet; There is in him a regall phrase, worthy of *Apollo's* Mouth, so I think the principall Gods speak in their heavenly Councels, and if *Jupiter* himself were become

become a Poet, he could not speak more sweetly.

Moreover this eminent Critick comparing him with *Homer*, saith thus; *Virgilius Magister est, Homerus discipulus. Virgil is the Master, and Homer the Scholar. Homerus moles quidem est, sed rudis, & indigesta, Virgilius autem Deus, & melior Natura. Homer indeed is an heap, and that rude and indigested. but Virgil is as God, and the better nature. His death was deplored by Cornelius Gallus amongst many others, in a Paper of Verses to Caesar Augustus.*

### *Cornelius Gallus.*

**C***ornelius Gallus* was excellent for Elegies, born that very yeare, wherein the most learned of the Romans *Terentius Varro* died. He was of mean Fortune, but by the Favour of *Octavianus Caesar*, he was promoted to great dignities: he governd Egypt after that it was made a Province by the Romans; being suspected to have been in Conspiracy against *Augustus*, he slew himself, as *Dion* and *Marcellinus* have recorded, and whereunto also that Verse of *Ovid* doth relate.

*Sanguinis atque animæ prodige Galle tue.*

He

He was *Virgilii delitie*, *Virgil's Darling*; as doth appeare by the fourth Book of his *Georgicks*, wherein he much advanceth the worth of this *Gallus*: he was in love with *Cytheris* the free-woman of *Volturnius*, which disdainig him went after *Antonine* into *France*, whereupon *Virgil* comforted him, who in the tenth *Eclog* of his *Buzolicks*, calleth this same *Cytheris*, *Lycoris*.

*Dion* writes, how that *Proculeius* meeting accidentally with this Poet, clapt his hands forthwith unto his Mouth, thereby signifying, that it was not safe either to speak, or breath, where that *Gallus* was in presence: so great indeed was his Insolency. There are some Verses imputed unto him, which are not after his strain, being neither suitable to his time, nor phrase; but they are presumed to be the invention of one *Maximianus*, a meer Juggler. So dear was this Poet to *Virgil*, that his fourth Book of *Georgicks*, from the midst thereof, unto the end, only comprehendeth his praises. *Diomedes* speaking *De elegia*, joyns this *Gallus* with *Tibullus*, and *Propertius*. *Quintilian* mentioning him, calls him *Poetam duriorem*, A harder Poet.

*Quintus*



*Quintus Horatius Flaccus.*

**Q**uintus Horatius Flaccus of *Venusium* a Towne in *Apulia*, lived in the Reign of *Cæsar Augustus*, with whom he was in high esteem, and great credit, as also with his Patron *Mæcenas*. He was born two years before the Conspiracy of *Lucius Catiline*. His Father was a Libertine, and Collector of the publick Loanes and Taxes: his Master was *Orbilus* of *Beneventum*, whom he stiles in his Poems, *Plagofum*, he went to *Athens*, and there studied Philosophy, chiefly approving of the *Epicureans*, as appears by that *Urbane* Speech of his.

*Me pinguem & nitidum bene curata cute vises,  
Cum ridere voles Epicuri de grege porcum.*

He was much prone to Cholar, however very pleasing, gratefull, and officious to his friends: among the Poets he was very intimate with *Tibullus*, *Quintilius*, *Varrus*, *Valgius*, and *Virgil*: among the Nobles with *Julius Florus*, *Maximus Lollius*, and *Mæcenas*, with whom he lived familiarly seven years, and upwards, as is manifest by these following Verses.

*Septimus octavo propior jam fuerit annus,  
Ex quo Mæcenas me cepit habere suorum  
In numero.*

In the civill Broils of Rome, he took part with Brutus and Cassius; as Sidenius Apollinaris amongst many others, thus testifieth :

*Et tibi Flacce acies Bruti Cassiq; secuto  
Carminis est autor, qui fuit & venia.*

However Mecenas restored him to his Princes Favor, and thereby, to all his pristine Dignities.

As touching the habit and proportion of this Poets Body, he was short and fat; whence he was called by Caesar, *Homuncio*, a man of low stature, or Dwarf, he names himself *Latinum fidicinem*, The Latine Harper: In his *Epods*, he hath expressed himself an Imitator of the Courage, Numbers, and great Spirit of *Archilochus*; he was excellent at writing of *Iambicks*.

*Heinsius* saith, that he performs much more, then he promiseth, for when we come unto him as to a Poet, we carry away upon our returne such Fruit, as speak him a Philosopher. He is *Optimus vivendi autor*, One that teacheth all that read him to live well: Though he be *Urbanus*, Jocund, yet, which may seem strange, he is also gracious, serious, and grave.

I will but recite that Character, the eminent Orator *Quintilian* is pleased to bestow upon him, and so proceed to the next. *Lyricorum Horatius fere solus legi dignus, nam & insurgit aliquando, & plenus est jucunditatis, & gratia, variis figuris, & verbis felicissime audax.* Horace of all the Lyrick Poets is almost only worthy to be read, for he swelleth sometimes, and is full of sweetness and grace, being most happily bold with variety of Figures, and expressions. He

He is very pleasant in his taxing of the Vices of the times, whence is that of *Perſius*.

*Omne vaſer viciũ ridenti Flaccus amico  
Tangit, & admiſſus circum præcordia ludit,  
Calidus excuſſo populum ſuſpendere naſo.*

He died in the 57 of his age, though ſome others will have him to have reached 70.

*Publius Ovidius Naſo.*

**P***ublius Ovidius Naſo* of *Sulmone*, was born the ſame day with *Albius Tibullus*, that excellent Elegiographer, as ſome have teſtified: in his Childhood he was much addiſted to Poetry, which his Father wiſht him to decline, and to betake himſelf to the ſtudy of Oratory, that being the right way to get wealth: for which end, he was inſtructed in Rhetorick by *Arellius Fuſcus*, and *Porcius Latro*, wherein he made no mean progreſs in very ſhort time, as *Annaeus Seneca* hath declared. However at length he returned to his old ſtudy, whence he knew he might attain ſingular ſame and reſt: He had no leſs then three Wives, the two firſt he put away, the one for naughtineſs, the other for other cauſes, but the third, which was his *Perilla*, he adhered to, and dearly loved, whom he inſtructed in the Art of Poetry. He was intimate with many great Ones eminent both for Learning & Birth; by name *Albius Tibullus*, *Corn. Severus*, *Sabinus*, *Sext. Pompeius*, *Græcinus*, *Flaccus*, *Meſſala*, *Macer*, *Maximus*, and many more; with theſe he converſed moſt familiarly. *Sueton* ſaith, that he was greatly beloved of *Julius Higinius*, *Auguſtus* his Freeman, one that was eminent both for Wit, and Literature.

He

He wrote lundry Poems : In his *Metamorphosis*, he imitated *Parthenius* the *Chian* Poet, who wrote in *Greek* upon the same Argument and Subject. This Poem of *Ovids* was so admired by the *Grecian* Wits, that they translated it into their Mother Tongue. In his *Elegies* he was too lascivious, but for his heroick *Epistles*, the Criticks note, that they are fraught with, excellent Elegancy, and Artifice. He was banished by *Cesar* unto *Tomos* in the Isle of *Pontus* ; as for the cause of this his Relegation, Authors do differ about it. *Sextus Aurelius* is of opinion, that it was for his Book of Loves, which for their lasciviousness did highly displease *Augustus*, but others affirm, that it was for committing Adultery with *Julia*, *Cesars* Daughter : of this Judgment was *Sidonius Apollinaris*, as these Verses insinuate.

*Nec te carmina per libidinosâ  
Notum Naso tener, Tomosq; missum :  
Quondam Casarea nimis puella  
Fido carmine subditum Corinnæ.*

Nay the poor Poet himself seems to acknowledge this the cause.

*Lingua flet ; non est ultra narrabile quicquam !*

Without question, or doubt this *Julia* was a notorious Strumpet, infamous for her burning  
ing

ing Lust, and frequent Adulteries; and therefore very likely it is, that she prostituted her body to this unhappy Poet. *Es hinc causa malorum.*

He is stiled the Prince of Elegiacks by *Dempsterus*, and so admired he was by all men, both in his own time, and since, that he is called, *Non ingeniosus tantum, sed etiam ipsum ingentum.* Not ingenious only, but Ingenuity it self. *Non Musarum sacerdos. sed ipsum Numen.* Not the Priest of the Muses, but even their very Deity.

Its the judgment of'the Learned, That if the Latine Tongue were quite extinct, yet his Poems only remaining, there might be from them a very speedy restitution. *Seneca* saith of him, That he had been *Poetarum ingeniosissimus*, The most Ingenious of the Poets, if he had not reduced the acuteness of his Mind, and Wit, and Matter to Boyish Fancies.

*Barthius* affirms, *Quod opus ejus universum ingenium potius refert, quam curam.* That his whole Work speaks more his Wit, then Care. *Scaliger* reporteth, *Quod sibi pepercit, cum meliora multo posset*, That he spared himself too much, when he could have done much more. He was so dexterous in obliging those, with whom he conversed, that the barbarous Nations to whom he was confined, had him in great reverence, not being able to contain themselves from lamentation, when he died, he, and *Titus Livius* deceased both in one year.

Marcus



*Marcus Manilius.*

**M***arcus Manilius* was an Astronomicall Poet, for he wrote Poems of Astronomy, and for that Treatise of his, he is compared to *Atlas* and *Alcides*, as the Verse hath expressed him.

*Manilius Altas*

*Alter, & Alcides, qui capite astra tu-  
lit.*

What a Poet, and of how great Wit this man was, we may discover out of the description of his *Andromeda*, which he hath adorned, and set out with incomparable Elocution. However *Scaliger* in his *Castigations* chargeth him with this folly, that he should undertake to write of those things, whereof he was wholly ignorant: The like is said by the Ancients of *Nicander*, and *Aratus*, how that they also aspired to treat of matters beyond their reach, and knowledge: This *Manilius* lived in *Augustus Cæsars* time, as appeareth by the dedication of his five Books unto him.

*Albius*

*Albius Tibullus.*

**A**lbius Tibullus was born at Rome, being of Knightly Parentage, whose Wit was facile, and Visage comely, so that he drew many of the Nobles into Affection, and Admiration of him; he was much endeared to Messala Corvinus, whom he calls, *Sui studiosum*, and whose Praises he celebrates in excellent Verse: he accompanied this his Patron and Friend into the Province of the *Phœaciens*, where falling ill, he composed these two Verses, as a testimony of his Faith, and Fortune.

*Hic jacet immiti consumptus morte Tibullus.*

*Messalam terra dum sequiturq; mari.*

He loved Horace, and Mæcer, those two admirable Poets very intirely: He was very inclinable, and prone to love, and bodily pleasures, whence that Distick is so common;

*Uset amatorem Nemesis lasciva Tibullum,*

*In tuta juvit, quem nihil esse domo.*

He wrote four Books of Elegies, for which he is reputed one of the chieft of the Elegiographers. Josephus Scaliger accounts him, *Inter tria lumina Poeticæ Romanæ*. One of the three Lights of the Roman Poetry; and Julius also thus limnes him; *Tibullus omnium cultissimus, nec redundans in elegia*. Tibullus of all Poets the most adorned, no way redundant in his Elegy.

P

Petrus

*Petrus Crinitus* speaking of his Books of Loves, saith thus of them, *Facile probatur, quam elegans & candidum sit ejus carmen, ut ejusmodi caloribus describendis Latinos omnes videatur superasse, cum affectibus exprimendis, tum elegantia, & suavitate ingenii.* Its easily proved how elegant and candid his Verse is, that he seems in describing those heats, to have gone beyond all the Latine Poets, both for expressing the Affections, as also for Elegancy, and sweetness of wit. He died young, to the great grief of his Friend *Naso*; yet his Poetry will never die, according to that known Dislick.

*Donec erunt ignes, arcusque Cupidinis  
arma:*

*Discentur numeri culte Tibulle tui.*

### *Sextus Aurel. Propertius.*

**S***extus Aurel. Propertius* an *Umbrian*, called himself the *Roman Callimachus*, because he was a notable Imitator of that *Cyrenean Poet*: he lost his Father when he was but young, even as it were a Child, whom *Cesar Augustus* caused to be slain, for his siding with *Antonius* at *Perusia*: his Son the Poet upon occasion of this sad Accident repaired unto *Rome*, and there

there lived; where he soon procured favour with that noble Heroe *Mecenas*, as also near familiarity with *Cornelius Gallus*, both honouring him for his Wit and Breeding. *Ovid* commemorates him as his speciall Friend in this ensuing Distick.

*Sæpe suos solitus recitare Propertius  
ignes,  
Jure sodalitii qui mihi junctus erat.*

It seems that he had communicated unto him his burning Affections to the Maiden *Hestia*, which, not so well liking that Name, he would familiarly call *Cynthia*.

Hence it is, that *Sidonius Apollinarius* reckoning up each Poets Friend, calls *Propertius* his by the name of *Cynthia*. *Meminisse debes quod sæpe versum Corinna cum suo Nasone complevit, Lesbia cum Catullo, Cæsenna cum Getulico, Argentaria cum Lucano, Cynthia cum Propertio, Delia cum Tibullo.*

As for his commendations, *Justus Lipsius* joynes him with *Catullus*, and *Tibullus*, and then calls them, *Amorum Triumviros*. *Grinius* speaking of *Callimachus Mimmernus*, and *Philetas*, those Greek Poets, whom this Author imitated, saith thus; *Nam ut illi apud Græcos in elegia consensu omnium longe præstiterunt, ita Propertius apud Latinos eorum imitatione primus videtur quorum-*

*dam consecutus.* For as they among the Greeks by the consent of all men far excelled in Elegy, so *Propertius* amongst the Latines, by imitating those Greeks in the Judgment of some, hath out-stript many others. *Quintilian* after that he had highly commended *Albius Tibullus*, adds this to it, *Non deesse tamen qui Propertium malint.* That there were not wanting those that prefer *Propertius*.

I'll let him pass with that of *Barthius*. *Dulciore eruditione & eruditore dulcedine nemo scriptor est tota antiquitate ante Propertium, quem scriptorem, quo magis rimaberis, eo magis amabis, quæ enim primo intuitu obscuriora videbuntur, ea si penetraveris, omnium videbuntur naturali quadam venere gratiosissima.* There is no Writer in all Antiquity to be preferred before *Propertius* for sweet Erudition, and erudite sweetness, which Writer the more narrowly you sift him, and the more deeply you dive into him, the more dearly you will affect him: for indeed those very things which at the first sight seem most obscure if you will thoroughly search into them, you will in the end perceive them to be most gracious.

He had the Name of *Nauta* given to him, and the reason thereof *Scaliger* in his *Castigations* tells us: his death, for the manner and time of it, is not certain. There are some that say, he died at the age of one and forty.

*Gratius*



## Gratius.

**G**ratius, a Latine Poet, Contemporary with *Albius Tibullus*, and *Propertius* wrote a Book in Hexameters, *De venatione*, Of hunting, he was so ingenious, and excellent at his Art, that, that incomparable Censor *Scaliger* acknowledgeth in him the felicity of that age.

He is esteemed next after *Virgil*, inferiour to none; As for his phrase of speech, *Caspar Barthius* saies of it, that it is *Castigata, & erudita*, *pressaue, & sibi semper equalis*, Corrected and erudite, and pressed, and alwaies equall unto it self.

*Dempsterus* gives him this Encomium, That he is, *Poeta cultus ac tersus*, An adorned and neat Poet. *Barthius* was the first that vindicated his *Cynegeticon ex carcere squaloris, & sitis*: From the Corruptions and Errours wherewith it was depraved.

*Lucius Annaeus Seneca.*

**L**ucius Annaeus Seneca the Tragædian, who of all Latine Writers in that kind is onely extant; and it is the Opinion of Learned *Heinfius*, that he onely wrote these four following Tragedies, *Hercules*, *Furens*, *Oedipus*, *Thyestes*, and *Agamemnon*, and that the Philosopher composed *Hippolitus*, *Troas*, and *Medea*, the rest being written by severall distinct persons, it being customary for Criticks to deale with Tragick Poets, as with other Writers, that is, to joyn together divers mens Works, and then to prefix such a Name as they think most convenient.

This man was by Nation a Spaniard, borne at *Corduba*, Comtemporary with *Pomponius secundus*, of whom *Quintilian* saith, that he affected the same Studies this Poet did, as one that took great delight in composing of Tragedies: That Grammarian hath commended him both for his Sublimeness, and Gravity; In the composure of every Tragedy, he is sayd to follow those two eminent Ancients, *Æschylus*, and *Euripides*, as it is hinted unto us by *Sidonius Apollinaris*, in these following Verses:

*Non*

•

Non quod Corduba præpotens alumnis  
 Facundam ciet, hic putes legendum;  
 Quorum unus colit hispidum Platonæ,  
 Incassumq; suum monet Neronem:  
 Orchestram quatit alter Euripidis  
 Pictum facibus Eschylum secutus.

Scaliger equalleth him for Statellines, and Majesty, with any of the Greeks, and for cleareness he prefers him far before Euripides; and Dempster stileth him, Tragedum purum, & gravem, A Tragædian pure, and grave.

### *Aulus Persius Flaccus.*

**A**ulus Persius Flaccus of Volaterris, a Towne in Etruria, was in great esteem when Domitius Nero was Emperour, he was instructed in Grammaticall Learning by Rhemmius Palamon, in Rhetorick by Virgilius, and for his proficiency and growth in Philosophicall Literature, he most familiarly conversed with Annæus Cornutus, whom he very gratefully acknowledgeth in one of his Satyrs, as appears by these ensuing Verses.

*Cumq; iter ambiguum & vitæ nescius  
error*

*Deauit trepidas ramosa in compita  
mentes,*

*Me tibi supposui, teneros tu suscipis an-  
nos*

*Socratico Cornute sinu.*

He imitated that excellent Satyrift *Lucilius*, who was the most dexterous of all the Poets to inveigh against the Vices of the Romans: some think that this Poets little Work was not absolved, by reason of the Authors suddaine death, he living not above the Age of thirty. He was very invective against the naughtiness of *Nero*, whom under the person of *Midas* he laies open, and obnoxious to derision.

*Quintilian* highly advanceth his smal Volume, *Multum vera gloria, quamvis uno libro Persius meruit*; Although *Persius* wrote one only Book, yet he hath merited thereby much of true glory. Whence also is that of the Epigrammatist *Martial*.

*Sapius in libro memoratur Persius uno,  
Quam levis in tota Marcius Amazonide.*

*Casaubon*

Casaubon saith, that he is, *Gravissimus morum Censor, & virtutum praeceptor fidissimus*, A most grave Censurer of our Manners, and a most faithfull Master of the Vertues. Scaliger in his Poetices tells us, That his stile is *Morosus*, and that he endeavoured so to write, as that being read, none might be able to understand him, although now he is become sufficiently intelligible.

Gyraldus saith of him, that he is to be reckoned amongst the laudable Authors, notwithstanding his obscurity and darkness, for though he be very intricate to some, according to that of Owen.

*Scripta tenebrosi lego, non intelligo Persi  
Lectores nimium negligit ille suos.*

Yet he is well enough apprehended, and understood by those that are more Learned.

### *Caius Peto Albinovanus.*

**C***aius Peto Albinovanus* was an Epigrammatist, and flourished in the Reign of Nero, in his youth he studied Oratory, and was accounted no mean Declamator, as may be gathered from some words of *Annew Seneca* concerning him. *Ovid* reckons this *Peto* amongst those Poets, that were notable that way in his time, and *Martial* relates him to be one of the Authors, he imitated in his witty kind of Poetry.

Indeed



Indeed, his Wit was Elegant, and Urbane, and for his dexterity in composing of happy Epigrams, he was had in great account. *Quintilian* styles him, *Sublimem, & Altiloquum poetam*. A sublime, and lofty Poet. *Ovid*, *sydereum*, starry; and *Seneca*, *Fabulatorem elegantissimum*, A most elegant Fabulator. *Non indignum cognitione si vacet*. *Caspar Baribius* likens him to the Poet *Naso*. *Quem vulgo Pedonem Albinovanum faciunt, non alius est Nasone ipso*. He whom they call *Pedo Albinovanus*, is no other then *Ovid* himself.

### Pomponius Secundus.

**P**omponius Secundus was of Noble and Illustrious Parentage, numbred amongst those Poets which were Tragicall, he flourisht when those excellent Orators *Porcus Latro*, *Domitius Afer*, and *Albusius Silo*, were living at Rome. *Quintilian* writes, that this Author far exceld all those Poets, which in that kind of Verse he had ever seen; so transcendent was his Erudition, and Sublimity in the composure of his Poems, that he was stiled by all that read him, The Tragick *Pindar*.

*Pliny* wrote two Books of the Life and Manners of this Tragædian, because he was induced thereunto, by the eminency of his Name, and

and Vertues. He was much endeared to that renowned worthy *Cæsar Germanicus*, whom he entertained with a sumptuous Supper.

*Pliny* calls him, *Civem, & vatem clarissimum*, Where he speaks of the Monuments of the two *Gracchi*, *Gaius*, and *Tiberius*. *Maurus Terentianus* a worthy Poet, mightily bemoans the loss of this mans Tragedies in a paper of well-composed Verses; of his Death Authors mention nothing.

### *Aruntius Stella.*

**A** *Runtius Stella* was a Poet of great repute in *Vespasians* time; he was of *Patavium*; for *Martial* says, that the Region of *Apenum* was dignified and enobled with the Births of *Livius*, *Flaccus*, and this *Stella*.

*Papinius* mentions him in these his Verses, commending thereby the nobleness of his Descent.

——— *Clarus de gente latina*

*Est juvenis, quem patriciis majoribus  
ortum*

*Nobilitas gavisa tulit, præsagaq; formæ  
Protinus e nostro posuit cognomina cælo.*

He

He loved *Violantilla* a Neapolitan Maiden, and at length obtained her for his Wife, whom *Martial* calls *Ianthia*, a Greek Name.

Amongst many Poems which this Poet writ, there were Elegies, and his Work *De Asteride*, but none so much cried up and had in admiration, as that *De Interitu Columba*, of the death of his Dove; which the Epigrammatist prefers before *Catullus* his Verses of *Lesbia's* Sparrow, as the Epigram declareth:

*Stellæ delictum mei Columba  
Verona licet audiente dicam,  
Vicit maximi passerem Catulli.*

*Statius* in his *Sylvis*, acquaints us with the Dignities he was honoured with, who had been created *Prætor*, and after that *Dumvir*; only, for his admirall qualifications and Embellishments: whereupon he was so high in that Poets Affections, that he could find none in *Rome* so worthy, to whom he might dedicate his Poems, as he.

This *Stella* was of intimate acquaintance with *Julius Secundus*, and the Poet *Martial*: of his death I read not.

*Decius*

## Decius Jun. Juvenalis.

**D**ecius Jun. Juvenalis a Satyricall Poet of Aquinas, flourisht in the Reigns of Cesar Domitian, Nerva and Trajan: in these following Verses he congratulates the Emperour Nerva for favouring so much those of his profession.

*Et spes & ratio studiorum in Cæsare tantum :*

*Solus enim tristes hac tempestate Camænas*

*Respexit ;*

Yet there are some, that think they do refer unto Domitian, because he greatly affected Poetry, as Suetonius and Tacitus have joyntly testified. He was instructed in Grammaticall Learning by Fronto, a Grammarian of great Name then in Rome, though others affirm that his Master was Quintilian a Rhetor of as excellent Endowments and Abilities; his chief Friends were Volusius, and Corvinus, and also Martial, who in this Distick speaks his Intimacy with this Satyrist.

*Cum Juvenale meo, quæ me committere tentas,  
Quid non audebis per fida lingua loqui.*

He

He is called by *Gifanius*, *Satyricorum haud dubie princeps*, Without doubt the Prince of Satyrist, and is preferd by most of the Ancients before *Horatius*, and *Persius*, as one that had attained to the Perfections of them all; the salt, and bitterness of *Lucilius*, the Candor and Elegancy of *Horace*, and the Gravity of *Aulus Persius*.

Its the same Authors commendation of him, *Juvenalis Ardet, Instat, Jugulat*. *Juvenal* burns, presseth, stabs. *Barthius* styles him, *Scriptorem eruditissimum, elegantissimum poetam, & censorum morum celeberrimum & acutissimum*. A most learned Writer, a most elegant Poet, and a most free and sharp Censurer of Mens Manners.

He is dignified by the Criticks, with the Title of *Ethicus* the Moralist, being indeed compared, and equald to the most flourishing Philosophers by *Sarisburyensis*, *Alanus*, and other Philologues: Its *Lipsius* his observation of him, *In Satyra nemo Idoneor ad mores corrigendos Juvenali*: None more fit for correction of mens Manners then *Juvenal*. And it is also *Cassaubonis*, *Uberrate inventionis, copia exemplorum, tractandi dexteritate, prestat Juvenalis*: *Juvenal* excels for plenty of Invention, abundance of Examples, and dexterity of handling.



## Caius Valerius Flaccus.

**C**Aius Valerius Flaccus called Setinus, from the City Setia, in Campania, was an heroic Poet, and Countryman to Titus Livius, and Aruntius Stella. Martial styles him *Laris Antenorei alumnus*. He wrote eight Books *De Argonauticis*, which he dedicated to Domitian, or as others will have it, to his Father Vespasian. He had written much more, if sudden death had not prevented. Quintilian speaks as one very sensible of it, in his Books to Marcellus Victorius, wherein he sadly complains of so great a loss.

Scaliger writes thus of him, *Cujus cum esset ingenium felix, judicium magnum, diligentia non vulgaris, immatura morte praeventus acerbum poema suum nobis reliquit.* Whose Wit when it was happy, Judgment solid, Diligence extraordinary, being prevented with an immature death, he left us a bitter Poem. The same Critick styles him *Omnium duriusculam.*

He expressed Apollonius Rhodius, not onely in the Argument of his Work, but also in the phrase and stile of all his Verses; he held friendly compliance and correspondence with those eminent Worthies of that time, namely, Secundus, Maternus, Stella, and Martial. The later of them counselled him to leave his Muses, and to follow the Forum, as it appears by this ensuing Epigram,

O mihi

Om̃ibi curarum precium non vile mearum,  
 Flacce Antenorei spes & alumne lar̃is  
 Pierios differ cantusque chorosque sororum  
 Æs dabit ex istis nulla puella tibi.

Quid tibi cum Cyrrha? quid cum Permessidos  
 unda?

Romanum propius divitiusque forum est.  
 Illic æra sonant.

He let him go with that of Bartheus, Poeta  
 nobilissimus & Romane Muse genuinus: Sonus, spi-  
 ritus, eruditio, gravitas in eo sunt insignes. A most  
 noble Poet, and genuine to the Roman Muse;  
 Sound, Spirit, Learning, Gravity, are all  
 transcendent in him.

### *Silius Italicus.*

**S**ilius Italicus, was as some have reported, a  
 Spaniard by Birth, called *Italicus*, from a  
 noble City in *Italy*, whence the Family first  
 sprang; he was an excellent Orator, endea-  
 vouring to express (and from which he fell  
 not much short) the Eloquence of *Marcus Ci-  
 cero*: he was under some Cloud of disgrace in  
*Neroes* time, having been accused of some no-  
 table Crime to that infamous Emperor, but he  
 behaved himself wondrous prudently under  
*Vitellius*

*Vitellius*, and at last he found favour and special grace with *Cæsar Domitian*: *Martial* reverenceth him with these Verses;

*Augusto pia thura, victimasq;*  
*Pro nostro date Silio Camæna.*

He imitated herpick *Virgil*, whose Wit and Majesty he greatly admired: he is called by one *Vates Consularis*, The Consular Poet. Another saies, that he writ Verses with more care, then wit: he would often times recite his Poems publickly, to discover thereby mens Judgments of them. There is a Critick that speaks thus of him. *Non Poeta, non Historicus, sed utrumq; est, libri puniceorum historicum volunt, dicendi character poetam.* He is neither a Poet, nor Historian, but both; his Books of the Wars speak him an Historian, and his character of speech a Poet. The same Author saies, that he is not unlike to *Euripides*.

*Martial* gives him this great commendation: *Castalidum decus sororum*, The Grace or Ornament of the Muses. *Dempster* saith, *Quod erat Orator verius, quam poeta, nimius, & interdum ridiculus Virgilii imitator.* That he was more truly an Orator, then a Poet, and too much, nay, sometimes a ridiculous Imitator of *Virgil*. *Pliny* informs us, that he died for want of necessities in his Country-house at Naples.

Q

Marcus

*Marcus Annaeus Lucanus.*

**M***arcus Annaeus Lucanus* of Corduba, was the Nephew of *Seneca*, the Tragedian, and Son of *L. Annaeus Mela*, he was instructed in Grammar by *Palemon*, in Rhetorick by *Virginus*. His Condisciples were *Saleius Bassus*, and *Aulus Persius*, he was at first much favoured by *Nero*, but at length put to death by him, as being found guilty of Conspiracy against him. *Martial* describes his Birth-day in these Verses, and is invective against *Nero* for killing of him.

*Hæc est illa dies, quæ magni conscia partus  
Lucanum populis & tibi Polla dedit.*

*Heu Nero crudelis, nullaque invisior umbra,  
Debuit hoc saltem non licuisse tibi.*

*Farnaby* that set out his *Pharsalia* with Notes, speaking of his River of Poetry, saith, that it doth not rush with a great noise (as *Pliny* hath written of the River *Nilus*) but rather seemeth to flow like the calmest stream; his Acuteness is divine, his Spirit ardent, his Muse Masculine, and every expression high, cleer, and chaste. *Quintilian* Characteriseth him thus:

*Lucanus ardens, & concitatus, & sententiis clarissimus, & ut ita dicam quod sentio, magis oratoribus, quam poetis annumerandus.* *Lucan* is ardent, and incensed, and in Sentences most clear, and that I may speak as I think, rather to be registred among the Orators, then the Poets. *Boethius* also describes

describes him to be *Familiaris philosophia*, Familiar with Philosophy. His wife *Polla* was very learned, if *Sidonius Apollinaris*, and *Papinius Statius* may be credited.

He wrote the Civil War which was between *Julius Caesar*, and *Pompey*, but was prevented of finishing it, by an immature and suddain death. *Dempster* saith of him, that he was not inferiour to *Virgil*, whom indeed he imitated.

### *M. Valerius Martialis.*

**M.** *Valerius Martialis* was a Spaniard, and a most eminent Epigrammatist: he was borne at *Bilbilis*, no mean Towne of *Celtiberia*, which he himself is pleased in one of his Epigrams, to mention,

*Nec me tacebit Bilbilis.*

In his youth he came to *Rome*, that he might dedicate himself wholly to his studies, where finding an unfitness in his Genius for the way of the *Forum*, he applied his Fancy to the composing of Epigrams, wherein indeed he did excell all others in the opinion of the Ancients.

*Pliny* gives him the Character of an Ingenious and acute Poet, *Qui plurimum in scribendis & salis haberet, & fellis, nec candoris minus*, who in his writing discovered much Salt, and Gall, nor less Candor. *Elivs Verus*, who was wondrous gracious with the Emperor *Adrian*, entertained



his witty Jestts with much delight, and recreation, being ever now and then heard to call him his *Virgilius*.

In the framing of his Epigrams he imitated those three facetious poets, *Marsus*, *Pedo*, and *Getulicus*, and whensoever he was blamed by any for his obscenity, he would excuse himself with this, That he did but that, which others had done before them, meaning those, to whose pattern he had conformed: He highly regarded *Licinius Calvus*, and *Catullus*, for their Abilities in his way of poetry.

*Caspar Barthius* tells us, that he was called *Cocus*, because most of his Epigrams are conversant about Meat, Drink, Cloathing, good Fellowship, and such like. And *Dempster* gives him this Encomium. *Unus qui Epigrammatis genium videtur possedisse*. Indeed his Genius was ever leading him to the composing of Epigrams: he returned in the end to his owne Country, and there died, whose death *Pliny* doth bewail in an Epistle to *Cornelius Priscus*.

### *Publius Statius Papinius.*

**P**ublius Statius Papinius was the Son of *Papinius*, by Birth a Neapolitan: he flourished under the Emperour *Domitian*, to whom he dedicated his *Thebais*, in which Poem of his, he followed the Poet *Antimachus*, who had managed the like Argument, and therein he had much assistance from his learned Father: next to his

his *Thebais*, he composed his *Achilleis*, but died ere he could accomplish it, though some others have thought that Poem was perfected before his death, but since in part lost. As for his *Sylva*, he was in doubt, whether he should publish those, because they had been hastily, and as it were on a sudden heat compiled by him; yet *Sidonius Apollinaris* doth greatly praise them in these his *Hendecasyllabis*.

*Non quod Papinius tuus, meusq;  
Inter Labdaicos sonat furores:  
Aut cum forte pedum minore rythmo  
Pingit gemmea prata sylvularum.*

The Emperor *Domitian* was so well affected towards him, that he entertained him with a magnificent and royall Banquet: his Verse is so lofty, and Stile so sublime, that they named him by the name of *Aquilinus*, so saies *Barthius*.

*Scaliger* calls him *Equum alatum*, The winged or flying Horse, only upon this account of his mounting Language. He is preferred by the same Author before Renowned *Homer*, and also in these following words compared with heroick *Virgil*.

*Nonnullus veterum ac recentiorum propius ad Virgilianam majestatem accedere valuit, etiam propinquior futurus, si tam prope esse voluisset.*

None of the ancient, or latter Poets, were able to approach so neer *Virgils* Majesty as he, who indeed, if he would have assented, might have come neerer unto it, then he did.

*Lipsius* giveth him these honourable Characters; *Sublimis, ac celsus, magnus, & summus poeta*. And *Dempster* does assigne unto each Book its deserved praise. *Eruditus in Sylvis*, Learned in his Woods, *Sublimis in Thebaide*, Sublime in his *Thebais*, *blandus in Achilleide*, Pleasant in his *Achilleis*; He lived, untill he was very aged.

### *Decius Ausonius.*

**D***ecius Ausonius* by Nation a French-man, was the Son of *Julius Ausonius* a Physician, which *Julius* was of so great account with the *Aquitanes*, that they would compare him with any of the wise men: They have his saying frequently in their Mouthes, *Beatum esse, non qui habet, quæ cupit, sed qui non cupit, quæ non habet*. That he is happy, not that hath the things which he desireth, but that desireth not the things which he hath not. This mans Son the Epigrammatist was high in favour with *Valentinus* and *Valentinianus* the Emperors, but most familiar with *Gratianus Cesar*, whom he tutored, by whose Affection and Countenance he

was

was advanced to consular Dignity.

He was excellently well skild both in the Greek and Latine Tongues, wherefore he expressed the Greek Epigrams in most elegant and sweet Latine: amongst his speciall good Friends, he chiefly placed *Tetradius Gallus*, *Paulinus* the Poet, and *Hesperius*: neither was there less familiarity betwixt him, and *Symmachus*; who in his Epistles delivers his Judgment of this Authors Poems. *Oratio atticis salibus aspersa, & thymo odorata*: *Barthius* would have us believe, that what we read in *Ausonius*, we may finde both in *Lucilius*, and *Ennius*, of whose Composures he was a great Admirer, and Peruser.

His Writings express him to have been a Christian; of his death we have nothing that is certain, some report, that he lived to the Age of ninety, but they mistake him for *Julius* his Father, who died very aged.

Q

Oppianus

## Oppianus.

**O**ppianus a Poet of *Cilicia*, and of the City *Anazarba*, wrote five Books of *Fishes*, which he called *Halientica*, and foure of *Venation*, wherein he hath shewn both Elegancy of expression, and inoffensiveness, or chastity of Verse: what he wrote of the Nature, and Genius of living Creatures, he dedicated to *Antoninus Bassianus Caracalla*, with which Present the Emperor being highly pleased, wisht him in a way of recompense, to ask any thing, that he could like at his royall hands: The Poet forthwith begged his Fathers return from banishment, which request of his was with much good will and approbation granted; and besides, or over and above, the Emperor gave him for every Verse, *Aureum staterem*, whence, from that time forward, his Verses were called *Aurea carmina*, Golden Verses.

*Julius Scaliger* thus writeth of him:

*Musarum alumnus prudentissimus, poeta candidissimus, atque magniloquentissimus, cui Græcorum neminem ausis comparare, cujus unius spiritu Virgiliana divinitas representata.*

The most prudent Scholar of the Muses, a Poet most candid, and magniloquent, to whom thou canst not compare any of the Greeks, one whose Spirit represents the diviness of *Virgil*.

And



And *Dempster* also honours him with these following Characters; *Suavis, Generosus, Incomparabilis Poeta*: A Sweet, a Generous, and an Incomparable Poet.

### *Claudius Claudianus.*

**C***laudius Claudianus* an *Ægyptian*, though some would have him to be a *Florentine*, was had in great reverence by those two learned Emperors, *Arcadius* and *Honorius*, whom they honoured with a Statue, having this Inscription engraved upon it;

Ἐν ἐνὶ Βιργιλίῳ νόον καὶ μῦθον Ὅμηρον  
Κλαυδιανὸν ῥώμην καὶ βασιλεῖς ἔδισαν.

And now if he had the mind of *Virgil*, and the Muse of *Homer*, of how great Fame then must we think that he was in the World? His Genius at first was much propense to Poetry, so that what I read in *Crinitus* of him, I cannot but assent unto: *Ingenio excellenti fuit, maximeque apto ad carmen componendum, nam & assurgit feliciter, variisque figuris, ac sententiis mirifice delectat, ut videatur a natura ipsa instructus ad poeticam facultatem.* He was of a most excellent Wit, and very apt to compose Verses, for he happily swelleth, and wonderously delighteth with variety of Figures, and Sentences, so that he  
seems

seems naturally instructed, and fitted for the Poeticall Faculty.

*Barthius* hath afforded him two notable Characters: first he saith, that he is, *Præcentor, & choragus poetarum panegyricorum*, The prime Singer, and Ring-leader of the panegyricall Poets: as also, *Obeuntis jam eloquentiæ supremus Fulgor*. The last Lightning of fading Eloquence.

*Dempster* tells us, that he is before all the Latines for plenty of matter, and amongst the Greeks only inferiour to *Homer*, for glory of Invention. He wrote foure Books of the Rape of *Proserpine*, but the fourth had not the success, as to come unto our hands. Even *S. Augustine* hath commended the Wit, and Erudition of this Poet. Of his death I read not.

### *Aurelius Prudentius.*

**A** *urelius Prudentius* was skilfull in the Law, and Consul of *Messalia*; and that he was honoured with Military Dignities, as well as Civill: his own Verses shew it, as they follow.

*Frænis nobilium veximus urbium,  
 Jus civile bonis reddidimus, reos  
 Tandem terruimus; militiæ gradu  
 Evectum pietas principis extulit,*

*Sidonius*

*Sidonius Apollinaris* no contemptible Author in reading, and observing the ancient Writers, when he comes to speak of this Poet *Prudentius*, he does not fear to joyn him with *Horace*: he acquired much praise especially from that Poem, wherein he commended their patience and constancy, that suffered Martyrdom for the Christian Faith.

He was by the Ancients named *Amenus*, because he surpassed all other Christian Poets in sweetness: *Caspar Barthius* tells us, *Quod nemo divinum de Christianis rebus unquam scripsit*, That no man ever wrote more divinely of Christian matters. And saith another of him, *Unius omnium inter poetas christianos, lectores suos pascere sufficiet lautissime, sive pretiosissimas panis caelestis, h. e. verbi divini epulas esurias, sive efficaciae eloquentiae condimenta requiras*. He only of all Christian Poets is able to feed his Reader very plentifully, whether thou thirstest after the most precious Dainties of the heavenly Word, or whether thou requirest the well pleasing Sawce of Eloquence.

*Erasmus* highly commends him for his Sanctimony, and sacred Learning, of whom he further saith, That he deserveth to be Registered in the Catalogue of the gravest Christian Doctors; he flourisht in the year of Christ 380. his Life was written by *G. Fabritius*.

*Caius Sollius Sidonius Apollinaris.*

**C***Aius Sollius Sidonius Apollinaris* was a French-man, borne of honest Parents, and of an Illustrious Family: he was instructed in Grammaticall Learning by *Flavius Nicetius* an excellent Retorician, and by his industry and diligence he out-stript in Erudition all that were his Equals. He wrote many things both in Prose, and Verse, particularly nine Books of Epistles, wherein he imitated *Plinius Secundus*, as he himselfe hath declared, in which Work of his, there is more of Wit, then of solid Judgment; so that his praise springs rather from his Poems, then his Prose, wherein he hath shewn much Ingenuity, and as much Elegancy.

He had the Name of *Modestus* for his good and modest carriage, and next unto *Claudian* he was accounted the best of the Poets. *Petrarch* speaketh thus of him, *Sidonii tarditatem admirari vix sufficio*, I am scarce able enough to admire the slowness of *Sidonius*.

*Cassius* riseth higher in his praises: *In Sidonio Ingeni, ut apparet ingenii vigor magis ob multas virtutes admirandus, quod premortua facundia Romana hec scripserit, quam ob temporis vitia accusandus videatur.* There appears in *Sidonius* great vigour of Wit, who is rather to be admired for his

his many Vertues, that he wrote those things, when the Roman Eloquence failed, then to be accused for the Vices of the times.

*Dempster* saith, that he shews himself both in his Epistles, and Poems, *Supra modum literatum*, Transcendently learned: no wonder then, it is said of his Work;

*Apollinare opus Musis, & Apolline dignum.*  
He was one of the principall Senators in *Gallia*, and therefore called by one, *Omnium presulum scholasticissimus*, the most Scholasticall of all the Prelates. *Gregorius Turonensis* affirmeth, that he married the Daughter of the Emperor *Avitus*.

### Pontius Paulinus.

**P**ontius Paulinus was of *Burdeaux* in *France*, and nobly descended, he flourished when *Gratian* was Emperour: some thought him to have been the Nephew of *Ausonius*, because that Poet Complemented him with the Name of Son; he wrote a Poem in Hexameters, of those Kings collected by *Suetonius*, whence he is commended for that Work by *Ausonius* in these words:

*Collegisti in Epitomen tres libros Suetonii de regibus tanta elegantia, solus ut videre consecutus, quod contra rerum naturam est, brevis ut obscura non esset.*

Thou hast Epitomized *Suetonius* his three  
Books



Books of Kings so elegantly, that thou seemest alone to have obtained, what is contrary to the nature of things, that brevity might not be obscure,

Scaliger dignifies him with this Title, *Aquitanorum procerum princeps*, The chief of the *Aquitan* Nobles. Another with a better Character, *Vir viva, atque scriptis, ut veteres loquebantur, vere Apostolicus*. A man for Life, and Writings, as the Ancients were wont to say, truly Apostolicall. So *Barthius*.

And the same Critick speaketh further of him, to his great credit: *Christianorum literis poeticis clarorum neminem Paullino præponere possis*. You cannot preter any of the famous Christian Poets before this *Paullinus*. *Et paulo post, it followeth, Quod si ipsos Dei præcones Apostolos latinis numeris laudes domini pangere voluisse diceres, talibus utique usus fuisse confitereris*. That if you should say that those Preachers of God the Apostles, would set forth the praises of the Lord in Latine Verses, you would acknowledge, that they would use such as these. There was another *Paullinus* besides this, and a Poet also, whom some confound with this Author which hath been treated of, but they differ each from the other, both in profession of life, and elegance of Verse.

*Dracontius*

*Dracontius.*

**D***Racontius* a Spaniard, lived in the time of the Emperor *Justinianus*, being a Poet more commendable for his Sense, and Learning, then for his Eloquence; He composed an *Hexameron* of the Creation of the World in heroick Verse, set forth at *Basil*, together with the Works of the old Christian Poets.

*Barthius* saith, That he speaks of matters so darkly, that he is thought scarcely to have understood himself. He is likened to *Prudentius*. *Consimiliter ut in Prudentio, sic in eo elegantiarum flosculi, ceu purpure quaedam insitæ interlucent, ac scintillant.* In like manner as in *Prudentius*, so also in him there do shine and sparkle Flowers of Elegancies, like certain inwoven Purples.

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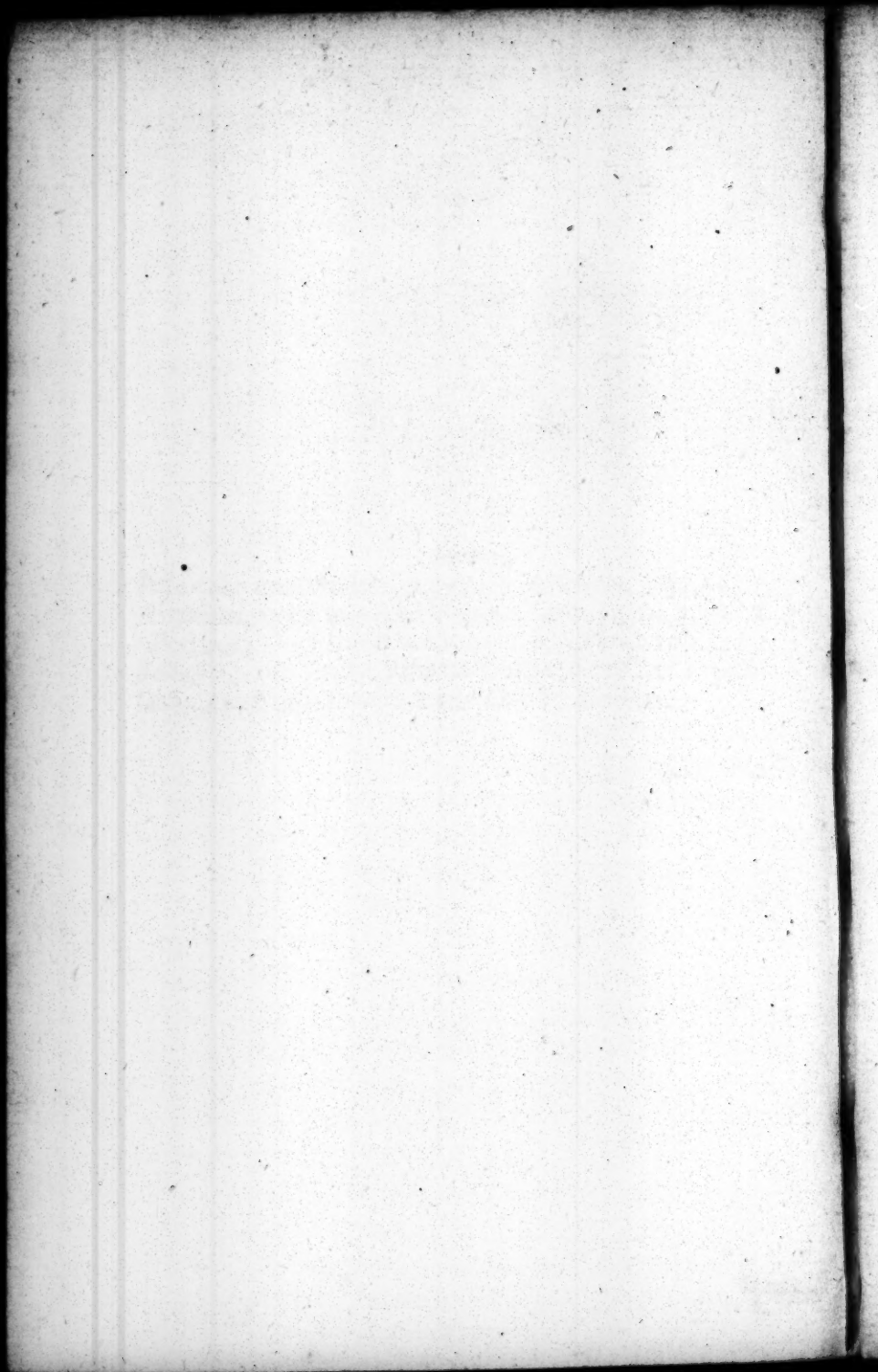
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**Errata.**

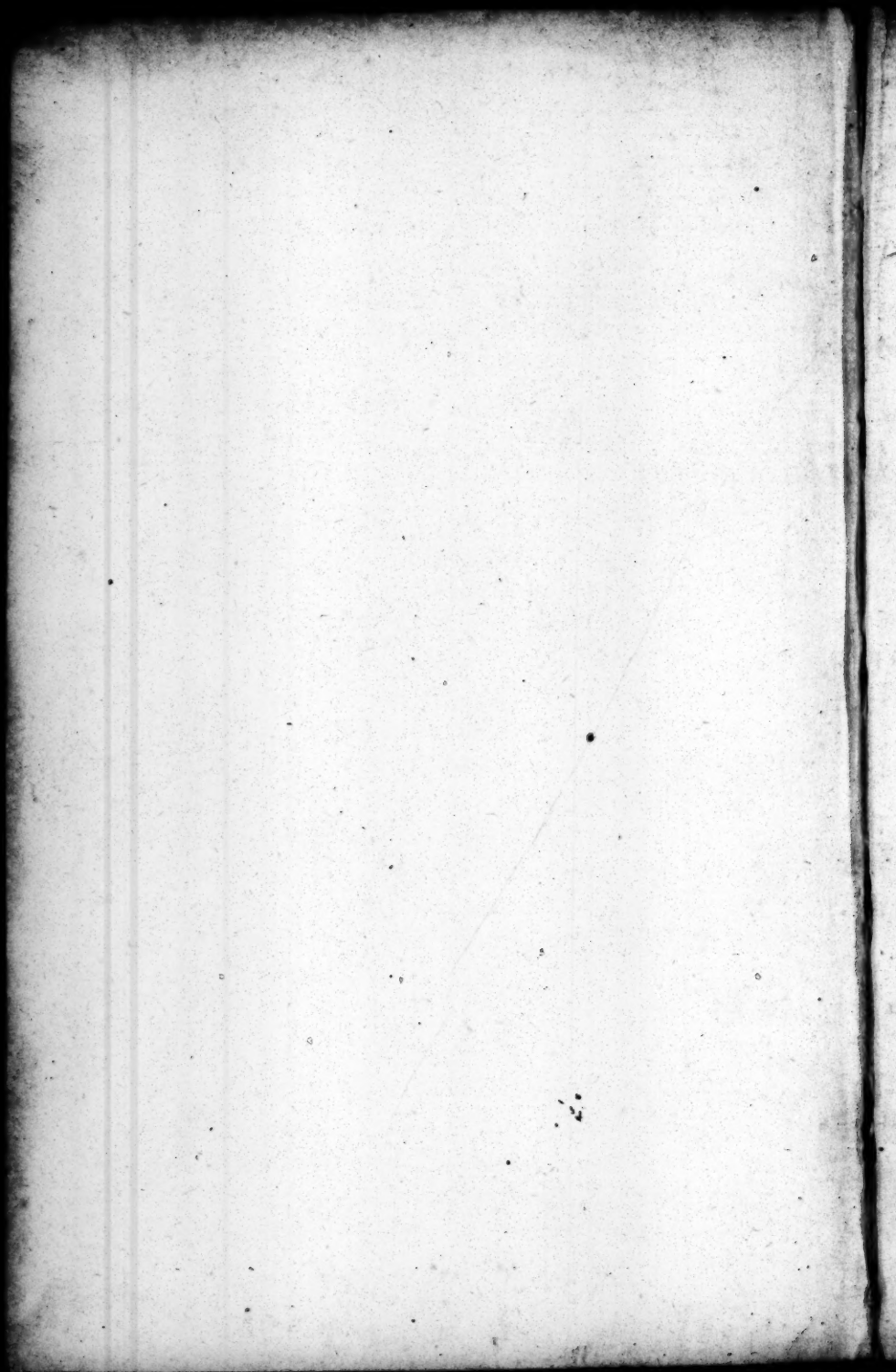
P. 34. l. 6. r. transcendent, p. 37. l. 2. r. Antonines, p. 37. l. 25. r. Antoninus, p. 61. l. 10. r. And his, p. 64. l. 30. r. Lipsius, p. 76. l. 8. r. Sect. p. 93. l. 14. r. *literarium*, p. 106. l. 27. r. Paris, p. 107. l. 18. r. Pallasse, p. 108. l. 7, 8. r. Josephus Scaliger, p. 116. l. 16. r. *mellitum*, p. 120. l. 17. r. *Iburius*, p. 126. l. 4. r. by *Barthine*.











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